GARRETT BIBLICAL
INSTITUTE LIBRARY
EVANSTON, ILL.

December

UNITY

15c

In this issue

Healing the Eyes
by Charles Fillmore

What Child Is This?
by Zelia M. Walters

A magazine devoted to Christian healing

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

My mind and body are charged with the dynamic life of God through Christ, and I radiate health

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

The everywhere present Spirit of plenty opens my mind to its abundance, and prosperity is manifest in all my affairs

These statements are to be used from

December 20 to January 19

For further explanation of these thoughts turn to page 66

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

VOL. 77 KANSAS CITY, MO., DECEMBER, 1932 No. 6

CONTENTS

Healing the Eyes, *by Charles Fillmore* 2
Jesus, the Way-Shower, *by Alva Romanes* 10
What Child Is This? *by Zelia M. Walters* 11
His Presence, *by Helen S. Carpenter* 23
How May We Know That Jesus Really Lived?.. 25
by Ernest C. Wilson
Christ, the Demonstrator of Humanism 31
by Dorothy Waldo
The Gift of Christmas, *by Minola Maddy* 37
Overcoming Envy, *by H. S.* 42
Dreams and Wings, *by Alice M. Hopkins* 43
Sunday Lessons 48
Silent Unity 65
Health and Prosperity 66
Prayers Answered 68
Help from Silent Unity 76
The Christmas Season (Song) 80
Poise 81
The Purpose of Unity 84

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage, provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

15 cents a copy; $1.50 a year

Healing the Eyes

By CHARLES FILLMORE

IN HEBREWS it is written, "What is seen hath not been made out of things which appear." To understand the mystery of sight we must analyze the mind, the originating source of things that appear.

Physiology says that the eye is a camera, and that we use photography in seeing. The different processes entering into the photographer's art have their analogy in the eye. The eye is constantly taking pictures for the use of the mind, so that man may get an understanding of his environment. The desire within us to know what is in the outer world forms the eye, according to Darwin. He says *desire* in the protoplasmic cell projects the ray of light that eventually develops the eye. The mind creates the eye in the beginning. The mind sustains the eye and only through the right action of the mind will the eye ever be healed.

"My frame was not hidden from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
Thine eyes did see mine unformed substance;
And in thy book they were all written."

There are two principles involved in perfect sight: first, right relation of ideas in the mind; second, an efficient eye. These two are absolutely necessary. Unless your ideas are right, your seeing will be awry. First the idea, then the thing.

The eye is not the source of sight; the eye is the telescope of sight. The eye is the outlet and inlet of the pictures of the mind. The mind wants to know all that is going on everywhere. To accomplish its ends it makes an eye and uses it to attain knowledge. It is at the inner end of the optic nerve that we make

up our minds as to the character of the object seen, and upon our ideas will depend, in a large measure, our conclusions about it. Thus it is necessary to have an understanding mind as well as good eyes in order to see correctly.

When the eye is defective we use spectacles. Spectacles will correct temporarily the minor defects of the eye. But do we see with the eye? Turn to the dictionary and you will find that sight, in one of the definitions, is given as the capacity of the mind to comprehend external forms. And sight itself is described as the perception, the observing, the comprehending power of the mind, showing that sight is based originally on mental perceptions.

Turning to Scripture, we find the development of sight set forth under terms of mind symbology. "I" and "eye" are closely related. When the truth of a proposition dawns upon us, we say, "I see!" Referring to Abraham and Sarah, Paul said, "Which things contain an allegory." Jacob and his twelve sons is an allegory of the "I" and its twelve faculties. I AM is the identity of the spirit in man. Deity in the individual is "I". The more you identify yourself with spiritual I AM the stronger your sight will become, and

Thy whole body shall be full of light.—JESUS

the clearer will be your understanding of what you behold. Any proposition that will clear up the understanding will clear up the eye.

Redness of the eyes comes to those who tarry long at the winecup, sings the Psalmist. Those who drink liquor have inflamed eyes, and a confused state of mind. Wine always distorts the action of the mind. It produces cross-currents in consciousness and benumbs the nerves, blurs the sight; and that divine faculty, thought, is outlawed.

The superior processes of the mind have been de-

cried and belittled by those who base their sources of knowledge on sense perception and surface testimony. But the capacity of some persons to see beyond the sight of the eye is being investigated by progressives in every phase of human research. Intuition sees more surely and with a keener assurance than logic and reason. A little boy asked his father what intuition is. Dad replied, "Intuition, Son, is that something in your mother that makes her believe she is right whether she is or not." Intuition says that the Bible contains many symbols which serve as guides for soul unfoldment.

Joseph, the beloved son of Jacob, represents the imaging power of the mind. Jacob gave Joseph a coat of many colors. Spectrum analysis shows that the one white ray (Spirit) focused on a lens (I AM), and reflected on a screen (visibility), produces all the colors of the rainbow. The center of consciousness or sense in man is I AM. Upon this is focused the white ray of pure Spirit. But dark rays are found in the spectrum; these represent the errors that we see in mind. Our eye is not "single" to Truth—and the body is not filled with light.

SO WE DO NOT SEE anything with the eye alone; all knowledge gained through sight involves mind. There is no other source of correct sight than the mind. All material healing of eyes, all artificial aids to sight are temporary. The mind is the seat of sight, and we shall never attain perfect eyes except by arranging the ideas of the mind spiritually.

In an analysis of light, it is found that an object that lets white light pass through it without any obstruction whatever is colorless, that is, transparent; another object receives and absorbs all the rays of light, that is, it is black; another object receives not only all the rays of light but throws them all back, that is, it is white. The white ray is the origin of all. The way the ray is received by the object upon which it is cast determines the character of the object. So it is

with the ray of Spirit light that comes in its purity from God, and that man receives and uses as he wills. Those who fail to retain the Truth are the transparent people, who let the light pass right through them; it makes no lasting impression. Again, there are those who are constantly receiving, but never giving back —the black, who represent selfishness. The spiritual minded are those who receive and give as they receive. "Freely ye received, freely give."

Clear seeing has its foundation in pure understanding. The wide-open, innocent eye of the child evidences the mind of confidence and trust, while the half-open, crafty eye of the worldly wise betrays the suspicious mind, which trusts only a little of its light to shine forth.

Becoming aware of this law of mind making body, we should strive to conform to the highest standard of thought to the end that our functions shall manifest the perfection with which it is our privilege to endow them. We can so charge our minds with the thoughts of eternal perfection that we become like the God in whom we live, move, and have our being. A Scripture says that God is of eyes too pure to behold iniquity. The intellectual man considers it an accomplishment to detect the weak points in others, and counts it as evidence of his acuteness. But the law is that we imprint upon the sensitive plate of the body all the mental images that we conjure up in ourselves, or which we receive from the outside. Thus we build within our consciousness whatever we have most concentrated on, and we see through it, instead of through the truth, and our vision becomes distorted in consequence. The mote of evil which we see in our brother's eye is a beam of the same character in our own.

THEN IT FOLLOWS as logical sequence that our eyes can be made permanently whole only through mentally and physically seeing perfection everywhere. But this is not all. We may see all as good, and yet not as

strong and powerful. The eye and the mind must see God as the all-pervading life, strength, and energy. This kind of mental seeing will give power and sparkle to the eye.

There is such a thing as the "evil eye"—and some evil eyes work overtime. All the sinister eyes in the world have their origin in this race habit of seeing evil. The preacher who in mind sees "the devil, as a roaring lion . . . seeking whom he may devour," is making a mental picture that will eventually show forth in himself, or in his children, or in the minds of his congregation. Martin Luther conjured up in his mind the personality of the Devil, and his majesty presented himself one day and Martin threw his inkstand at him. He used to show the ink stains on the wall as evidence.

This is not improbable; it is within the power of the imagination to build a thought in mind that will take form and project itself through the eye and become visible in the ether without. Thus the old Greeks surrounded those expecting motherhood with beautiful pictures and heroic statuary, in order that their offspring might acquire the traits represented—"What thou seest thou beest."

THE EYES not only receive images from the mind but vitality also; hence we have another factor to deal with in bringing forth perfect eyes. If your vitality is running low, it will affect your sight. As vitality is dependent on our ideas of the omnipresent life and strength, we know the remedy lies in a more persistent affirmation of these divine qualities as ours here and now. Center your thought in your eyes and deny all weakness and failure, and affirm: *"You are filled and thrilled with the strength and power of divine life."*

The right side of the body is positive and the left side negative. The all-pervading vitality or "sea of Galilee" that flows through it is moved by "yes" and "no" thoughts, "yes" being positive and "no" negative.

If we are willful and forceful, we are apt to throw a stronger energy into the right side of the body than into the left, and this affects the activity of all the organs, the eye included. In this way the eyes are often thrown out of focus. This is the cause of cross-eye. We should be able to use both sides of the body with equal dexterity, and instead of being right-handed or left-handed, we should be ambidextrous.

In order to have perfect vision, we must see perfectly, as God sees. If you are believing in your inner consciousness in the reality of evil, your soul aura will be darkened. The eye is the lamp of the body. Seeing evil will retard the circulation. The complexion, through seeing evil, will become opaque, muddy. There are vibratory processes going on all the time through thought impulses. We are not only receiving these vibrations of light, but we are sending them out. The universal light, the divine Shekinah, the astral ether, is constantly picturing forth in living forms whatever thought images man sends into it. It is its office to do this, and it cannot do otherwise. If we would only study the laws of thought manifestation as assiduously as we do the newspaper, how great would be our understanding. Man has the power to see right through all sorts of distortions in the world; and, by the power of his concentrated thought, to dissolve them and build anew according to his desire.

JESUS SAID that if the eye offended, we should pluck it out. This means that we should put out that imaginary "evil eye" that is such an offense to the All-Good. We are to cast out of our mind everything that in any way impedes our entry into the kingdom of heaven or divine harmony. Run over your own thoughts, and if you find certain ideas to be darkening your spiritual light, cast them out. You must have perfect control of all the images that come into your consciousness. Form correct thoughts in your mind and you will have no trouble with your eyes. Our eyes require

treatment for more power. You must throw into your eyes more nerve energy, the vibratory spiritual life that pervades the whole organism, and they will grow strong and powerful, according to your thought and word.

The all-pervading substance is spiritual and not material. To gaze continually upon the material forms about us, and never think of the spiritual force lying back of them, cultivates the consciousness of matter in the eyes. Cataracts on the eyes are caused by looking upon the world as material. When Jesus healed the blind man He took a little clay and spat upon it, placed it upon the man's eyes, and told him to go and wash it off. This was symbolical of the denying away of the materiality of substance. The man was told to wash the clay away himself—to move upon his own consciousness and start its sluggish energies into activity. Matter is the outermost crust of mind. Its movement grows slower and slower the farther we get away from the energy at the center, which is spiritual.

The jaundiced eye has its pigment in the jealous thought. Jealousy covers a wider field than the domestic relation. You may be so jealous of your good name that your body fluids turn greenish-yellow. Criticism, grumbling, faultfinding fill the body with cross-currents, and the various functions are thrown out of gear—that of the liver especially. Irritability will make the eyes weak and watery; a scum may seem at times to be over them, and they will feel as if they had "sticks in 'em," as the cross little girl said.

Stop seeing the error in your children, your family, and insist upon seeing the good. The man who considers it his privilege to scold and find fault about the house because he thinks he is the czar, is accumulating a bile factory in his subconsciousness that will finally boil over and have to be skimmed off in a fit of biliousness. Don't flatter yourself that your reputation as a grumbler is confined to your own household. The neighbors know about it; your minister was told about it in-

side of twelve hours after landing in your town. One of the bishops of the Methodist church was asked how he attained the good nature, poise, and patience that characterized him. He said that it was the result of training himself to take everything by the smooth handle and never complain; and that he got the hint in early manhood from a little girl, the daughter of one of his flock, a notorious grumbler. Once while visiting this brother, the family were sitting in the parlor after dinner, and the little girl was describing what different members of the family liked best to eat. The father said laughingly, "And what do I like best, Dolly?" "Oh," she said, "you like everything that we haven't got on the table."

Would I?

Could I have held Him in my arms
As Simeon did of old—
Divinity in infant form,
Of whom the prophets told—

Could I have seen Him at His play,
As surely some did see;
Have basked once in His radiant smile,
Where'er He chanced to be;

If, crowned with thorns, His face I'd seen
Smile meekly through His pain,
Would I have taken up the cross
And followed in His train?—

I who, in blindness, cannot see
Christ in my neighbor beckoning me?

—G. Milton Avery

JESUS

The Way-Shower

By ALVA ROMANES

O Brother, Lord Jesus of Nazareth:
  You too shared the sorrows of life;
You too day by day walked its perilous way;
  You too bore its burden of strife.
  But You rose serene and triumphant,
    To show me my sonship in God;
For I, too, shall be from all limits made free,
    When I walk in the path that You trod.

O Brother, Lord Jesus of Nazareth:
  You too once were tempted and tried;
You too saw a world of ambition unfurled;
  You too heard the whisper of pride.
    But you rose serene and triumphant.

O Brother, Lord Jesus of Nazareth:
  You too felt the lash and the thorn;
You too were chastised; You too were despised;
  You too bore the scourgings of scorn.
    But You rose serene and triumphant.

O Brother, Lord Jesus of Nazareth:
  You too once were crucified;
You too passed the portal that leads from things mortal;
  You too, O my Brother, once died.
  But You rose serene and triumphant,
    To show me my sonship in God;
For I, too, shall be from all limits made free,
    When I walk in the path that You trod.

What Child Is This?

A Christmas Story

By ZELIA M. WALTERS

THE LIGHTS IN CASTLE BEAUPENSE blazed high. The gate stood open and a smiling serving man waited to bid any wayfarer enter "in God's name." And the wayfarers, urged partly by need and partly by curiosity, continued to press in during all that week of feast days.

"It is the Christ-mass feast," explained the serving people to those who asked. "In the name of the blessed One we keep open house and dispense cheer to all who come."

Christ was a new name in those mountains. His teachers had not yet penetrated to those remote outposts of the world. The people in cottage and castle still called upon the names of Thor and Odin.

But it had happened a year before that the Count of Beaupense had journeyed to Rome, attended by a right royal retinue. While waiting for his audience with the Emperor, he had strolled about the streets, enthralled by the noise and color and gaiety of the throngs. A man in a brown habit had stood on the corner and talked to a crowd that kept growing about him.

The Count from his childhood had been schooled in the Latin tongue. His old father had been shrewd enough to see that his sons needed more learning than the mountains afforded, and had sent to Rome and bought a slave who possessed great learning. So the youths of Beaupense had grown up speaking the Latin tongue familiarly with their tutor.

And because of his father's foresight, the Count of Beaupense could now understand what the lean

brown man, standing there on the Roman street corner, was saying. He was talking of a new God named Christ, who had come to earth bringing royal gifts to men. Among these gifts was a new life that was to be eternal. The Count had pressed close to the preacher to say that he would hear more. The teacher, turning a look of infinite kindness upon him, asked where he lodged. That evening he came to the Count's house, and told him more of the "way of life."

The result was that when the Count concluded his business and turned homeward, he was a baptized Christian, with all his life pledged to the service of his Master. He carried with him two exceedingly precious things: One was a copy of the Gospel of John, and some of the epistles of Paul, beautifully written by hand on smooth parchment; the other was a slave. A slave, do we say? To be sure, Count Beaupense had bought this man in the market place, even as his father thirty years before had bought a man of learning for a tutor to his boys. He had paid over good golden coins; and the dealer had made out the bill of sale giving him "this man" to do with as he chose. But the Count called him Brother Marcus, and bowed before him, and listened to his words. For Marcus the slave was also Marcus the Christian preacher, a man with a knowledge of the Word such as few had in that day.

"MY BROTHER, you are free, and you may go where you will," said the Count on the day when he brought the man home. "But if it shall please you, I pray you to go back with me to my domain and teach my men this way of life."

A smile lighted Marcus' worn face. "My brother, when I was in thralldom I prayed that my lot might be cast where I could preach the Word. Now my prayer is answered with God's yea. I go with you joyfully. And next after the Christ, I pledge you my loyalty for all my life."

"We two will make of Beaupense a little kingdom of God come to earth," cried the Count joyfully.

And that was what they had done. People listened because their overlord bade them, but they responded because Brother Marcus was a living epistle, making known the world of Truth. Most of the people of Beaupense had become Christian. The new children of the faith crowded the castle hall on Sundays to listen to the teaching of Brother Marcus.

Now drew near the Christmas season. Brother Marcus told of the keeping of Christmas in the great houses in the South. Beaupense too would keep the birthday of "the King." They followed all the suggestions that the teacher made. Boys tramped the hills for greens to turn the great hall into a spicy bower. Gifts were prepared for loved ones in emulation of the gifts of the Magi. The castle gates stood open, the tables were laden with food, and all wayfarers were welcome to enter and partake of the good cheer. A noble fire leaped and blazed on the hearth at the end of the hall. The youths learned carols to welcome in the day of rejoicing. And all over Beaupense the spirit of Christmas—the spirit of love—hovered with bright wings.

THE COUNT with his children came into the hall two days before Christmas. Many strangers rose to bow before him, and thank him for his hospitality. Among them he saw an old man with a harp.

"Ha, a minstrel," he cried. "You are doubly welcome, sir. This is what we need to make our Christmas complete."

"Christmas, my lord!" said the minstrel. "I know some noble ballads of Christmas cheer."

"Tonight you shall sing them," said the Count. "But first we sit down to our feast."

When the supper was done, family, kinsfolk, strangers, and servants gathered about the fire to listen to the minstrel.

First he sang of that first Christmas in Bethlehem. And so sweetly did he sing that they seemed to see the Holy Babe in His manger bed. Then the minstrel

tuned his harp to sing of a later day. He sang how a simple woodcutter, coming home at night on Christmas Eve, heard a babe weeping in the woods. He sought it out and carried it home. The wife warmed it and comforted it. They gave it food; the children brought their toys to make it smile. Then after a while they put the strange child to sleep, and all the lowly family lay down to rest. But in the morning they were awakened by an unearthly radiance that filled the rude room. The babe, in a halo of light, stood beside the door, his hands outstretched in blessing. It was the Christ Child they had brought home and fed and comforted. And ever after, good fortune followed the woodcutter's family in all that they did. The Christ blessing never left them. As the minstrel sang the closing quatrain it seemed that his audience hardly breathed. Every one was leaning forward, hanging on his words.

"Now blessings on you, quoth the Child,
As you have done to Me,
So will our Father do to you,
Now and eternally."

"IS THE STORY TRUE, good minstrel?" said the Count's young son Raoul.

"So the tales of the South say. It is told that on every Christmas Eve the Holy Child comes back to earth, in the guise He once wore in the streets of Nazareth. He wanders about seeking the sweet charity of those who bear the name of Christian. If any take the homeless Child in, they bring to themselves blessings such as they have never known before."

"How shall one know the Holy Child if He is met in the way?" questioned a knight with purpose in his eyes. He had known ill fortune for some time. He meant to go out and seek the Child and gather blessings for himself.

"Ah, there is the strange thing," said the minstrel. "You cannot know Him. He will look just like any other forlorn child. It is only after you have min-

istered to Him that the Christ is revealed. You know what He himself said—'Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.' We must minister to all the needy, and then perchance we shall find the Christ."

"I cannot fill my house with brats that I may find crying by the wayside," muttered the knight discontentedly. "But if I knew where the Holy Child is, I would serve Him with ardor."

"In very truth none can tell you where to find Him," said the minstrel. "But of this be sure: The Christ does walk in our midst, very close to us, if only we have eyes to see. Do you not remember this thing He said: 'Lo, I am with you always,' Well, then He must be near to each one of us."

THE MINSTREL sang again, but he smiled to see that he might as well have put the harp up. For by the brooding eyes of his hearers, he saw that they were musing on the story he had told them of "the wandering child."

As the assemblage separated and went to the various rooms, through the dark and drafty halls, all the talk was of the "lost child."

"Father," said Raoul, "may Felice and I go out and seek the child tomorrow? If we should find him we'd have him here for Christmas Day."

"Son," said the Count, "I think that is just one of the minstrel's tales of wonder. I do not think that the Lord of heaven wanders about in our lonely mountain."

The lad's countenance fell. But he persisted.

"But, Father, one time He came as a child. No one believed it then. We might go out into the byways and see."

"Go, my son. I thank God that there is naught to harm a pair of children in all my realm. You and your sister may search for the lost child."

With the peep of day the children of Beaupense were dressed in their warmest clothes, and they set out on foot to search the neighborhood. The castle

stood on a plateau, halfway up the mountain. The highroad crossed the hills at this point, and wound by the gate. Above it the pines rose in dark ranks to the height, and below the forest stretched down to the busy towns of the lowland. The children followed the highroad, for there the traveling was easier. But they made many excursions into the edge of the woods. When the sun was high above the glittering white world, they turned homeward in disappointment.

"I do not see why he does not come to us; we would give him such a welcome," said Felice.

JUST THEN a low cry sounded through the trees. The children clutched each other's hands, too excited for words. After a moment of breathless listening they plunged into the woods again. A little child was stumbling through the snow, sobbing weakly at intervals. As they ran to meet him he sank down on the snow too exhausted to struggle longer.

Felice took him up in her arms.

"Darling little one, you are so cold and weary and hungry. We shall take care of you. Do not weep. We shall carry you home, and you shall sleep in my warm bed. And tomorrow you shall play around the Christmas tree. And we shall have gifts for you, darling baby, even as the Magi, long ago, brought gifts for the little Christ."

"Do you think it is He?" questioned Raoul.

"How can we tell? But he is cold and tired. Let us hurry home so he can be warmed and fed."

They put him on Raoul's back, binding the cloak around him to hold him fast, for he was too feeble to cling as he should. Then they hurried back to the castle.

The warder of the gate raised a cry when he saw the child, and soon all the household came flocking into the hall where Felice sat with the tiny stranger before the fire.

"See, Mother, see, Father!" the children were cry-

ing. "We did find a lost child. Can we keep him? He is so little and dear."

"To be sure you may keep him if his parents do not come to claim him," said the Count.

Raoul came from the kitchen with warm milk. The child drank, and fell asleep on the settle with his head on Felice's lap. They stood about and gazed and whispered. Was he the Christ? He was dressed in rough homespun. But then the little Jesus of Bethlehem had been poor. Was he some woodcutter's lost child? Should they treat him like a king or like a beggar?

"Look, Father," whispered Raoul, "how beautiful he is. His hair is as golden as sunshine, and his eyes blue like the sky."

"It is true," murmured the others. The foundling was not like the children of this part of the world; for most of them had dark hair and eyes.

THE KNIGHT who had questioned the minstrel the evening before, came in laughing.

"This is no Christ," he said. "Some Gypsies with a crying child passed through the town yesterday. Perhaps he is a stolen child; and they were weary of his wails and so left him near the castle."

"Hush! Hush! You will wake him," said those who watched.

"What if I do! He is only a Gypsy brat."

"Whoever saw a Gypsy child with hair like sunshine?" said a serving woman indignantly. "Any one can see that it is the Christ. Doesn't he look just like the picture that Brother Marcus brought from Rome?"

They looked with one accord at the painting carried with such care from Rome. It was a picture of the Mother and Babe. And in truth the babe sleeping on the settle looked like that. A wave of awe stirred the crowd. The little serving maid, Lite, ran off, and brought back her necklace of blue beads. They were the dearest thing she owned. She had saved her pennies for many a day and waited for the coming of the peddler; and when she could count out in his hand the

price of the longed-for beads, she felt that she had reached the height of joy. Now she laid them at the feet of the sleeping child. She had been the first to bring him a gift; her dull little face was transfigured.

"Oh, Lite, you gave him your precious beads," whispered Felice. "How kind you are. When he wakes I must find a gift for him."

"Have I anything he might want?" whispered Raoul.

"You gave a gift; you carried him when he was weary," answered Felice.

Slowly the household slipped away to the day's tasks.

BERTHE, one of the Countess's women, laid a hand on the arm of one of the other maids.

"I am sorry I said such ill things to you last week," she said. "I pray you, forgive me."

"Indeed, Berthe, I know I provoked you and perhaps deserved ill words. I pray you likewise to forgive me."

"Son," said the cook to her own little lad, "I've known for a week that the hermit is ailing in his hut, and there is no one to do for him. Do you carry this jug of hot soup to him, and tell him I shall come to him tomorrow. Do this deed of mercy," she added in a whisper, "for the sake of the Holy Child, whose birthday we keep."

One and all in the castle hastened to their tasks with courteous words and gentle deeds. No one complained that another shirked. Indeed, each seemed anxious to do the largest share of the work.

A guest, a wayfarer who had stopped for the day to rest in the hospitable castle, walked apart with brooding looks. He, too, had gazed upon the sleeping child and heard the whispers. How could he go on with the dark deed of vengeance that had called him forth, if this should prove to be the Christ? Suppose those clear eyes looked into his heart and saw the seething

mass of evil there! He writhed at the thought. No, he could not go on.

In his council chamber the Count sat considering the affairs of his domain. The petty offenders were let off with a warning and the added word that it was in honor of the holy birthday. Those who sought judgment were heeded, and matters between contenders carefully weighed. He thought of all the sad and heavy laden in the realm that he ruled, and sent gifts to ease the winter days. "Is there anything more that I might do to honor the Christ?" he thought when all was done. Instantly a voice seemed to stir within him:

"Forgive your enemy!"

"I cannot; he did me so much of ill."

But suppose that the child in the hall below were the Christ. Out of cruelly inflicted torment He had prayed, "Father forgive them," and so had spared from hate his bitterest foes.

"Christ, I offer this to you; I forgive my enemy," said the Count. And before he left the council chamber he wrote a letter to his foe, bidding him come on the morrow and keep Christmas with them. And he sent the letter by the swiftest rider about the castle.

THE LOST CHILD awaked and played with the children. The Countess and her women fashioned new warm clothing for him. The household moved on toward night in a state of quiet joy, as if the wings of the heavenly dove brooded, visibly luminous, over the turrets. The household went to rest. The fires burned low, the night held them in arms of love.

With the coming of dawn the voices of the carolers sang through the castle, and the sleepers awoke to hear sweet voices proclaiming, "Unto you is born this day in the city of David a Saviour, who is Christ the Lord. . . . Glory to God in the highest, and on earth peace, good will toward men." The children and some of their elders rushed to the bed of the lost child. They hoped to see a transfigured child with a glory shining a[illegible]d

his head. But it was just a laughing baby that greeted them.

Before breakfast Brother Marcus returned from one of his teaching tours. The children drew him into the hall where the lost child played.

"Look, do you not think it is the Christ, indeed, Brother Marcus?"

"That I cannot tell. But know this, my children all, both great and small. When you minister to this or any child, you are in very truth ministering to the Christ. What, have we forgotten His own words, 'Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.' So the comfort and service and devotion you give this or any child is given indeed into the very hands of the Christ."

"Ah, but I hope he is the little Lord, and not just one of 'these least,'" said Felice.

THE TREE and the gifts were to come before the great noonday feast to which all were invited. But just as they were gathering in the hall a stately train swept into the castle courtyard. The Count of Beaupense, his heart beating quickly, saw the scarlet and gold of the Montgarde coat of arms shining on the trappings. His lifelong foe had accepted his invitation, and had come to share the holy feast with him. The Count descended the steps to meet Montgarde with honor.

"My brother, in the name of Christ I bid you welcome. All that I have is yours. The Christmas feast is honored by your presence."

"Beaupense," replied the stern-faced man, "You are stronger than I. Many times I have wished to end our foolish quarrel, but pride held me back. Nay, I might even have refused your grace today, but a deep sorrow has come to me, and my heart is as water."

"My brother, perhaps you may find comfort for your sorrow."

"Nay, none can give that."

"There is One who can give comfort for every one."

They had been entering the hall as they spoke.

Under the tree the children played and Brother Marcus watched them with his "far-seeing" eyes.

"If he is the Christ he will go away ere this birthday is past. I could almost wish he were just a common baby, so we could keep him," said Felice.

"Nay, he must be the Christ," said a woman. "Ever since he entered, there has been a spirit of love and kindness and peace in the castle. See how it has touched even the hardest. One can almost see the halo of glory floating over us." And indeed, as those who heard looked about, they saw an added brightness in the room.

JUST THEN the lord of Montgarde gave a great cry, and falling upon his knees, stretched out his arms to the child. They thought he was worshiping the little Christ, but the child ran into his arms babbling, "Father, Father!"

Above the child's head Montgarde looked up.

"You give me this grace also. My lost child in my arms again."

"Nay, do not praise me unduly. The child was wandering in the woods, and my little ones found him and brought him to the castle. If it is your son, I rejoice with you. My children, indeed, having harked

Seek ye his kingdom, and these things shall be added unto you.—JESUS CHRIST

to the minstrel's tale, hoped that this might be the Christ Child."

"It is my own son," said Montgarde, "stolen from me by an enemy, who said I should never see him again. If it is the Christ that saved him for me I will be His man forever."

The child broke away from his father to return to his play under the strangely blossoming Christmas tree.

"It is not the Christ," the word went round, "only a lost child."

Then Brother Marcus' voice sounded above the whispers.

"My children, it is the Christ. It was to Him you gave gifts and love and comfort. Did not the blessing come into every heart? Did not the glory of God rest over all the household? The Christ is here. Not only on His birthday, but every day that we will see Him in the lost and sad and needy. And not only may one find the Christ and minister to Him, but all may seek and find Him. Not only one household shall have the blessings that fall upon those who ministered to the Christ, but every household, here and throughout the world, in all the ages to come.

"Do not let the glory depart, but let us give thanks that today we could serve the Christ."

CHRISTMAS JOY

Over the world, with outspread wings,
The spirit of Christmas broods and sings
Of happy, hopeful, helpful things,
All for you and me.

Charity wide and deep and high,
Love that reaches from earth to sky,
Peace that close in the heart will lie—
All these gifts are free.

Then what do we care for the things that tear,
And rust, and fade, and break?
For love will keep us while we sleep,
And greet us when we wake.

—*Bertha E. Jaques*

His Presence

By HELEN S. CARPENTER

The magical presence of the Christ Spirit lives in every human heart. His blessed presence reaches the very root and foundation of our being. It takes faith, it takes devotion, it takes singleness of purpose, to become constantly aware of His blessed presence.

Reverently and humbly we approach silent communion with Him, while we still our thinking mind, listening, ever listening for His voice that says, "Fear not . . . lo, I am with you always." This comforting assurance lifts us above the workaday world with its problems, its seemingly unjust situations, and its ills of mind, body, and affairs. Quietly and confidently we abide with Him, knowing that all outer things for a time have been put aside, and have no power to mar the sweet peace and serenity that He brings to us.

During our period of prayer we are comforted beyond all sense concept, and we partake of the living manna of Christ. A warm glow floods our entire being; our faith is

quickened; and our spiritual consciousness is deepened. The intense longing of our heart is filled, all life urges us toward God; and we rest in His love. The purpose of our life is no longer to demonstrate material things, but the ardent aspiration in our heart is to know God as Jesus the Christ knew Him. "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was," is the prayer that echoes in our heart as we attain new heights in spiritual consciousness. What a glorious adventure! What a holy purpose! What a joy divine is ours! Could we aspire to anything else as perfect, as divine? Could we ask anything more of God than this?

Living the Christ life, we become like that to which we aspire. We live above the confusion of the outer world. We transcend all things human. Our prosperity is assured in the promise, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

There is a mantle of divine protection thrown around those who abide with Him. He loves much those who keep His word. Thus we walk humble with Him, knowing that through the blessed Spirit of the Christ indwelling we are sons of God.

How May We Know that Jesus Really Lived?

By ERNEST C. WILSON

WHEN MEN THINK of Jesus the Christ, they usually seem to picture a man, bearded, serious, haloed; "a man of sorrows, and acquainted with grief." They think of Him in His divine aspect, as a great teacher performing miracles, living a life that, because of His divinity, must have been quite different from that of other men. They forget that Jesus was human as well as divine. They forget that He spent a number of years in the process of growing up, very much like any other boy.

If we were to remember this, we should see, in the discourses of His manhood, many indications of the nature of that boyhood, and should derive a new sense of His oneness with us, not only by reason of a mystic spiritual unity, but because His experiences were so natural, so human, so real, so very much like what our own might have been in His day, or even very much like what our own are in this day.

Jesus was a small-town boy, son of the village carpenter. Much more than this He was, as the patient years have revealed. But in the years of His boyhood, there were few who guessed Him to be a great teacher, savior of the world. He was simply the eldest child in the large family of Joseph and Mary. No doubt like other boys He fetched and carried wood and water. Surely the good clean smell of lumber, the smooth bite of plane and axe, must have fascinated Him. With the lively enthusiasm of youth, He would master the secrets of His father's tools. Like other small boys, He must

have looked with boyish admiration upon His father's skill, and have resolved in His heart that when He grew up, He would be like him.

This boy of Nazareth was interested in out-of-door things, too; in the sparrows that were sold in the market place, the lilies in the fields, the foxes and their nests, the sheep and their shepherds. One of the loveliest pictures in the discourses of His manhood is drawn from a picture that may well have been recorded upon His mind in youth. He was interested, as travelers in the Orient today are interested, by a certain scene in shepherd life. Often the flocks of several shepherds will be led into a common sheepfold for the night. In the morning they must be sorted out, to roam the hills again in the eternal march for food. But the shepherds do not scramble wildly among the animals to sort out and segregate their charges. It is all much simpler and much more fascinating than that.

Each shepherd has his own distinctive call. The sheep of his flock learn to know this call. When the time comes for them to follow their leader back to the hills, each shepherd in turn stands at the door of the fold and calls. All the sheep prick up their ears, but only those that belong to his flock move toward him. The rest remain as they are.

When the little boy of Nazareth had become the strong Man of Galilee, and wished to illustrate the fact that not everybody was ready to accept His message, but that those who were ready would recognize and respond to it, He remembered the scene in the sheepfold, a scene familiar to virtually every one of His hearers.

"Mine own know me," He said. "They shall hear my voice."

WE CAN PICTURE this same great teacher when as a lad he sat, elbows on knees, chin cupped in his hands, on a little stool in the kitchen of his father's house. His father was, perchance, working in his

shop adjoining the room, so that the pungent smell of fresh-cut wood mingled with that of the smoke from the kitchen oven, while his mother mixed yeast in dough, and put the dough to rise in great pans near the oven. Soon, he knew, the dough would be risen, and his mother would shape it into big loaves, with maybe a little one for him; the loaves would be put into

Ye shall know the truth, and the truth shall make you free.—JESUS CHRIST

the oven to bake, and would be brought out, brown and crunchy and savory, to stir a boyish appetite that needed no stirring.

When, years later, He wanted to make plain to His followers what the kingdom of heaven was like, He remembered that scene, and dramatized it in the parable of the meal in which a widow hid some yeast that leavened the whole lump of dough. The kingdom of heaven, He made them see, was like that; it increased; it was, in a way of speaking, contagious; a little of it would spread and leaven a whole group of people, a whole community, perhaps the whole Jewish race.

The practical nature of Jesus' teachings, His ability to reach through nonessentials to the core of a matter, wonderful to us in this day, must have been more wonderful, even startling, to the men of the day in which He came. Whereas the wise old theologians of the day debated most abstract questions, such as perhaps how many angels could sit at one time on the head—or was it the point?—of a pin, Jesus brought them back to earth by such practical teachings as these: If you know the Truth you are blessed by using it ("If ye know these things, blessed are ye if ye do them"); and, Worship to God means brotherhood to man ("If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy

way, first be reconciled to thy brother, and then come and offer thy gift"). His straightforward, informal method of teaching must have seemed revolutionary to men accustomed to the circumlocutions of the orthodox priests.

EVEN THE DISCIPLES of John the Baptist were troubled, although it is reasonable to imagine that John was very friendly to Jesus' teachings. "Why do we and the Pharisees fast oft, but thy disciples fast not?" they asked Jesus.

In Jesus' answer, fashioned out of the experience of His life, we see again the lengthened shadow of a little boy at home and in the market place of Nazareth. Perhaps as He answered, He too saw the little boy that He had been.

The first picture that His answer calls up is that of a lad who must have watched his mother mending his clothes and those of his brothers and sisters. In the home of a village carpenter there must have been many patches.

The boy Jesus learned, perhaps from his own boyhood experience, that for his mother painstakingly to put patches of new cloth upon worn-out garments was a waste of time.

To try to put new patches upon the outworn garments of religious custom was equally useless.

We therefore hear Him answering, "No man putteth a piece of undressed [new] cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made."

Again we see the same little boy in the market place, round-eyed with wonder at the ways and dress and possessions of travelers passing through the village, or curious about and interested in the village talk and happenings. We can imagine him before a wine-seller's, where a crowd has gathered to chuckle as they observe the merchant's discomfiture over a broken wine skin, and to mourn over wine spilled.

"Why did the wine skin burst?" the boy asks.

"Why the silly man put new wine into an old skin. Naturally the old skin was not so strong as when it was new, and the new wine burst it. Too bad to waste good wine that way."

Now, as He talks to the followers of John, we hear Him saying, "Neither do *men* put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved."

So, He implied, new ideas such as His own, demand new customs.

THERE ARE those who say that Jesus is a myth, that He never really lived, that the Gospels are compiled from legend. The Gospels themselves are living testimony to His life. No man, fabricating a messiah, would use such illustrations as Jesus used. They are taken from a life that was lived. They breathe of living, actual experience. They have the common touch. The religions of the East abound in elaborate symbolism, in flowery metaphor, in involved, abstract ideas; Jesus spoke directly, "as *one* having authority, and not as their scribes."

He did have authority, not only the authority of divinity but that of experience as well. No one reading the Gospels with this thought in mind can question their actuality.

Jesus lived; of that there can be no question. The picture that the Gospels paint could not have been

Be not therefore anxious for the morrow.—JESUS CHRIST

drawn from lifeless symbols. They are the pictures of a vital and forceful personality. Even the formal, dignified style of the writers could not conceal that personality. It shines out at us, sparkling, incisive,

definite, in such pictures as these: the call of the shepherd, the yeast in the dough, the patches on old clothes, new wine in the old wine skins.

Jesus lived. Evidently He lived in Palestine, despite many theories that He went to India or Egypt during the years from His twelfth to His thirtieth birthday. If indeed He did travel afar, He kept His speech and the illustrations that He used singularly free from the influence of His travels, and singularly rich in the experience of His own country, His own people, His own boyhood village.

Whatever else contributed to His background of wisdom and compassion, it was to the simple things of everyday life—things as simple and human and humdrum as we experience day by day—that He turned for material with which to illustrate His teachings. His great spirit imbued them with a charm so compelling that we almost lose sight of their simplicity. Not an incident or a figure appears in His teachings that could not be appreciated by all His hearers. Not the experience, but only the vision to interpret, was what had eluded them.

The New Baptism

I baptize you into eternal life.
I baptize you into eternal love.
I baptize you into the glory of the new day.
All the past is washed away.
There is no sin in all the kingdom of God.
There is no death in the kingdom of God.
I baptize you in the name of the living God,
Dwelling within you now and forevermore.

—*Angela Morgan*

CHRIST

The Demonstrator of Humanism

By DOROTHY WALDO

STUDIES BY SCHOLARS now make it clear that the ethical teaching or philosophy of Confucius and of Aristotle was but a preliminary to the great teaching of Christ, who was the supreme exemplifier of humanism in its highest sense. Not only the Jewish religion, but the Greek and Eastern philosophies were a preparation for Christianity.

The "doctrine of the mean," which is the keynote of Confucius' philosophy and in a slightly different form the principle of Aristotles', might be likened to the Ten Commandments in an abstract form. If the Ten Commandments had been looked upon as a philosophy rather than as a great many "Thou shalt not's," they might have become as significant to us as "the doctrine of the mean" is to learned Chinese. Had they been kept from the time they were proclaimed, no further philosophies need have been written or ventured, since strict adherence to them would constitute a perfect life. Ping-Ho Kuo, in an article entitled "The Humanism of Confucius and Aristotle," says that "to achieve the mean is, unquestionably, the most difficult task in life." Ping-Ho quotes Confucius as follows: "A man may be able to renounce the possession of kingdoms and empire, be able to spurn the honors and emoluments of office, be able to trample upon bare, naked weapons: with all that he shall not be able to attain to the mean." The keeping of the Ten Commandments is equally difficult. If the mean is a "principle of perfection, of working according to excellence," what is true Christianity but the step further; that is,

the attainment of perfection through spiritual understanding.

The *tao* of Confucius is the harmonious unfoldment of law and order, the "something in which we live and move and have our being." It "may not be abandoned for an instant. If it could be left, it would not be *tao*." Here we have a thought almost identical with Paul's saying in The Acts, "For in him we live, and move, and have our being; as certain even of your own poets have said,

"For we are also his offspring."

Confucius' ideal man, whom he calls *chun tzu* ("kingly man"), the man whom we all should imitate, is of course exemplified by Christ. In Him the Chinese must see the *chun tzu* as imagined by Confucius. While the *reason* of Aristotle and the *tao* of Confucius, as Ping-Ho Kuo points out, are abstract standards which do not satisfy human longing, Christ's life, on the contrary, is seen to be the example of the "kingly" life.

BROTHERLY LOVE is a necessity in the expression of humanism. This virtue, under the name of *jen*, has an important place in the doctrine of Confucius, while Aristotle calls it *friendship*. Christ admonished us to love our neighbors as ourselves, which certainly is brotherly love. But here the similarity ends. Confucius' love for mankind was not universal in the same degree, as it depended on relationship and grades of distinction. Christ's love embraced all. He commanded us to love all as the sons of God; this we can do only when we see man spiritually and perfectly. We do not have to love or overlook man's faults, but we do have to see man spiritually in order to see him perfectly; for perfection can never be found in matter, or sense conception, which is ever variable and subject to change. Spirit is a steady reflection, unchanging and eternal, embracing the qualities of honesty, purity, love, justice, humility, and the like. We know that these qualities are not material, we cannot see them, but only their results. We know that they are endur-

ing and eternal and were always manifested by those who attained to perfection. Christ showed that in reality we all have these qualities, but as a preacher before Christ pointed out, "Behold, this only have I found: that God made man upright; but they have sought out many inventions." In the *jen* of Confucius we also find self-love as a means of bringing out the best in ourselves and others. In Christianity, by loving our true selves we acknowledge our spirituality: we love God in loving His spiritual image as reflected by all mankind. If the teachings of Christ were realized to their full extent, heaven would be on earth, a far greater Utopia than was ever imagined.

Confucianism is without doubt the philosophy that has come nearest to the teachings of Christ. Chinese, when converted to Christianity, must be impressed with the resemblance of the sayings of Confucius to the Christian doctrine, and at the same time astonished that so few of our Master's words have been taken literally and practiced faithfully by professed followers of the Way.

JESUS WAS the human man; Christ, the divinity of the man. This fact raised Him above all men and gave Him authority over all discordant human conditions. His conception was spiritual, proving that man is an idea of Spirit, created by God, and not matter. His birth was material, in order that He might live a human life and overcome all its temptations as an example to us. He paid scant attention to the doctrines or theories of men, knowing them to be subject to change; but He obeyed the divine law, and urged all who would work out their own salvation to do as He had done.

Have the judgments of Socrates, Plato, Aristotle, Spinoza, Kant, Schopenhauer, or Nietzsche ever helped humanity except as an intellectual influence? Have they lifted its load of sin, sickness, and death, as Christ did? He raised the dead, healed the sick, cleansed the sinner. Could any act be greater than

these? Possibly, with the philosophers the philanthropic desire was not present, although they sought by their speculation to relieve their own indecisions and discouragements—not always satisfactorily. The time will come when all speculative theories will be cast aside—acknowledged as worthless; and the doctrine of Christ studied in its full significance. Students may forever conjecture as to the innate goodness or badness of man, hatch a new philosophy in every age, and write difficult and intricate books, and in all this they may completely ignore Christ, holding that He has been catalogued once for all under the head of religion and embalmed for all time by the forms and rites of worship of the Church. But suppose we remove Him from the confining limit, range Him within the province of philosophy and science, unite reason and religion, science and philosophy. The results will be significant. Religion will take on a new character; we shall use it every day as a practical solution of our problems, even as Christ did. Religion must be divorced from religion as creed promulgating rules for hundreds of separate sects. Each teacher has thrown his own personal light on the important questions of life, virtue, and death, while Christ revealed all with a spiritual light coming from God. The test of Truth is its demonstrability. Even if only one man in the history of the world proved Truth conclusively, this is enough. If Truth can be proved once, it can be proved always.

JESUS DID NOT mean that men should be recluses but that they should go forth and fill their places in the world. He Himself sent seventy disciples to preach and heal the sick. The fact that only eleven out of the seventy succeeded is not disparaging to His teachings; it merely shows that the understanding of the others was not clear enough. For this reason the power of Christian healing was lost a few centuries after Christ. The clear mirror of reflection became clouded with materiality. A religion of intercession

and creed was built up, which quickly undermined the original teaching.

Confucius was a great man, probably the greatest before Christ. Although his disciples were numerous and strictly adhered to his writings and, like him, were full of veneration, they were deficient in the sense of spiritual things. But not at any time did his followers build up a worship necessitating priests or ritual. His teachings went as far toward creating perfection in man as is possible in a system that depends only on will power.

Aristotle was a deeply intellectual man, but his system has proved impractical in operation for the same reason as that of Confucius—it accomplishes nothing in the way of human betterment. The spirit without works is dead, it bears no fruit. James said, "Show me thy faith apart from *thy* works, and I by my works will show thee *my* faith." Aristotle's spiritual view was dulled because he was unable to separate his idea from matter or its manifestation.

Where Confucius and Aristotle erred was in placing the power of reformation in the human will. The human will, relying solely on its own theories or on its own endeavors for excellence could never reach perfection. It never has. Christ went beyond these philosophers in that He showed the unreality of mortal mind, the unreality of erroneous human conditions, and the possibility of overcoming them spiritually. The raising of Lazarus from the dead, for instance, and the feeding of the multitude. These were not miracles, as generally supposed, but conclusive evidences of Truth and the power of His teachings. Only when we see that the human will has no true basis, and acknowledge our oneness with God, or Spirit, can we attain perfection and absolute spiritual control, as Christ did. That a philosophy so profound and yet so simple as that of Jesus could be ignored or misunderstood or buried under ritualistic worship is almost incredible. Christianity as now commonly practiced is a perverted ex-

pression of it, far removed from the Master's original precepts and intentions.

CHRIST SHOWED that all the scholastic learning in the world, all the faith, the deepest reverence, and love were nothing, if one did not see, understand, and act on the fact that man is spiritual, having his source in God, who is All-Good. Through this knowledge the Master was able to overcome all evil conditions—knowing they were not real; for that which is real cannot be destroyed. He was the only teacher who demonstrated the practicality of his teachings.

Philosophy and religion have always been treated as two separate subjects. In the history of philosophy we do not find Christ or Confucius, and in the history of religion we do not find Aristotle. One has ever been concerned with the problem of our material existence or its betterment, the other with our spiritual life. Christ was both a philosopher and a supreme religionist, in that His doctrine solved all problems, material and spiritual. The unrest of life is stilled by the utterances of Truth.

An Evening Prayer

For the day that is past, I thank Thee, O
God, my Father!
For the night that has come, I thank Thee;
As one with Thee and with nature
I gratefully take the rest Thou hast ordained.
Whether I sleep or wake, my body and soul
are thine;
Do Thou with them as Thou wilt,
For Thy command is my joy. Amen.

—MARIE CORELLI

The Gift of Christmas

By MINOLA MADDY

CHRISTMAS EVE was swiftly weaving a soft, dry carpet of snow upon which to depart. The evening was late, soon the time would be at hand for Christmas Present to relieve the old Day. Quieted was the bustle and flurry of the preceding days. Packages were wrapped, mail was received, trees decorated with millions of delicately colored lights. Small heads were abed, dreaming of the joy of tomorrow. Older ones sat before the fire, talking quietly of Christmases past. Even in the poorer parts of the city there was a brave show. Gift baskets filled with food graced every table. There were even clothing and fuel and a few toys for the children. Yes, Christmas Eve had nearly finished his work, everything was in readiness for Christmas Present.

Young Christmas Present sat alone in the Hall of Days, thinking of the day to come, thrilled with the possibilities of its work, awed by its responsibilities. Like no other day was Christmas. Set apart for all time, it had been, when that first Christmas had chosen so wonderful a gift to take to the world. What a precedent that first Christmas had set! Christmas Present gave a gentle sigh, but it was more of joy than of regret. His part it was to decide what he should take into the world. Soon the Spirit of all Christmases would come to take him out into the world that he might choose for himself the gift he wished to carry to mankind.

No small task that! The gift of Christmas was different from the gift of every other day. Gifts that mankind would not receive at other times would be acceptable. At no other time were the hearts and minds

of men so in accord, so unified in thought and purpose. Christmas Present had a great desire to take them a gift as wonderful and as lasting as the gift that First Christmas had taken. Since one night a year ago when Christmas Last had handed Christmas Present the flaming torch and told him to keep it burning brightly, Christmas Present had had no other thought, no other desire than to take to the world a most beautiful gift.

By his side was the Spirit of Christmas.

"Come," said the Spirit gently, "soon Christmas Eve will be finished, and you must choose your gift for the world."

"I am ready." Together they went out into the world. The softly falling snow and the twinkling lights of the city were as food and drink to Christmas Present.

"CHRISTMAS EVE has done his work well," said the Spirit. Now they were inside a huge office building. Down the long corridor they went, the Spirit stopping before a door.

"Here works a great scientist." The Spirit spoke. "He is trying to discover a way of prolonging life, nay, even of producing life. As yet no Day has dared take this great gift out into the world, but you may take it if you think best."

The two went in. Only one light illumined the dark room cluttered with a scientist's equipment. In the light stood a gowned man, his eye bent to a microscope. In his face were the lines of countless failures, but there was in the set of his jaw the determination of success.

"To give him success would be a great gift to the world," mused Christmas Present, "but how would mankind cherish such a gift? Let us see more."

They passed again into the night and this time entered a large crowded hospital. Down the corridors they went, looking upon pain and suffering. Nurses

smoothed beds of pain, doctors dared to shoulder the responsibility of life and death.

"You may bring the gift of universal health again into the world," said the Spirit. "God gave it once; but mankind could not keep it, and it returned again to us."

"Let us go," urged Christmas Present, "else I must choose before I have seen all."

They passed into the night, this time entering a building of state. About a dimly lighted table in a small antechamber sat a group of men. Their heads were bent over huge sheets of figures and facts, their faces tense and anxious.

"These are statesmen of all countries. They are striving to secure peace for their peoples; peace that would mean the end of war, of the enormous waste of armies and navies, and of the destruction of lives. You, Christmas Present, can bring to the world the gift of eternal peace."

"Are they ready for it?" asked the other doubtfully. "Would it not come back to us, bruised and broken?"

"Ah, that is for you to decide," said the Spirit. "To you alone is given the power to know best. Hold high your torch. It will help you to decide."

Christmas Present held high the torch, and it illumined the papers the men were reading. Between the lines he could see words of selfishness, greed, extravagance, power, death. Sorrowfully he turned away. The gift of eternal peace could not come until those invisible words were banished forever.

"Let us go," he said.

OUT THERE in the snowy night they stopped before a bank building.

"Do you want to stop here?" asked the Spirit. "Bankers and financiers are holding council, trying to stabilize their economic system, to work out a way whereby all men may have food, employment, and shelter."

Christmas Present shook his head sadly. "They could not take my gift of prosperity. It is builded on love and giving. Their system is based on gaining and holding. Let us go on."

"I know of one more place," said the Spirit. "Then

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.—ISAIAH

we must return, for Christmas Eve has nearly completed his work. Hasten."

They stopped once more, this time before a small cottage. Inside, before a dying fire, sat a mother and a father with a young lad at their feet. The boy was speaking eagerly.

"But I want to do something big—something that will help everybody; not be just a doctor, or a scientist, or a statesman, or a banker." The father shook his head hopelessly.

"You want too much, my lad. It is enough to help even a few, as you would if you were a success in any of the vocations you mentioned. Perhaps you might discover something that would bless all humanity. One scientist did that when he discovered electricity, and as did the explorer who discovered a new continent."

"But those things did not make people happy," said the lad. "People just want more things."

Christmas Present gave a gentle sigh. The lad understood. He wanted to give to the world a great gift, one not measured by human standards—one that would bring happiness into the world. Perhaps one that would prepare it for all the other great gifts to come.

The mother was speaking. "There is something you can do, my boy. You can take out into the world the gift of faith. All humanity needs it. The scientist

needs it to pursue his elusive discovery, the statesmen need it to learn to trust one another, people need it in order to trust in the invisible source of their health and supply."

"Faith——" the boy mused. "That would be wonderful, Mother, but how could I give faith to others?"

"First by expressing faith: faith in yourself and faith in the goodness of others."

"Why," exclaimed the boy, "I begin to see. First to live it, then perhaps even to teach it. A teacher of faith!" A wondrous light shone on his face and was reflected in the faces of his parents.

"COME," said the Spirit to Christmas Present. "We must leave.

"Have you chosen?" the Spirit asked, as the two stood together before the Gate of Today. "What gift do you bring, Christmas Present?"

The snow had stopped falling, the first rose tints of dawn were peeping over the eastern hills as the huge gate swung slowly open. Christmas Present stepped firmly across, and as the gate swung slowly shut again the Spirit heard these words:

"Awake, arise, O world! I bear you a gift of faith, faith in yourselves, faith to achieve, faith to receive the gifts of Him who came on that first Christmas. Awake and receive."

Those who surmount difficulties through the power of the indwelling Christ, who pass through unhappy experiences without losing touch with the One, are building a beauty and a strength of soul that those who go through life seeking to shirk and shun the difficulties, rebelling at experiences, will never build until they come into a consciousness of joyous service, and have the will to pass through life's dark places with strength and courage and joy to overcome in the name of the Lord.—FRANCES W. FOULKS

Overcoming Envy

By H. S.

After seven years spent in attempting to master self I was suddenly and unexpectedly confronted with envy strongly manifested in my own heart. "Where shall I turn to rid myself of this characteristic?" I wondered. "Where, but within?" came the answer without delay.

So I turned to the inner Christ, stated my need of help, thereby releasing the thought consciously. Later in the same day, with apparent chance as a guide, I picked up the Unity publication that has meant so much to me, *Love: The Supreme Gift*, by Prof. Henry Drummond. Guided again by apparent chance my eye fell on this, "Souls are made sweet not by taking the acid fluids out, but by putting something in—a great love, a new Spirit, the Spirit of Christ." So fully and completely was my question, addressed to the inner Christ, here answered that it is adequately clear that my "casual" reference to *Love: The Supreme Gift* was not, in any sense, by chance.

Here is the practical result. I have made of Prof. Drummond's inspired statement an affirmation for daily, yes, hourly, use, in this wise: "*Christ is putting a great love into my soul.*" For the last year (and probably before that if I had had a mind better trained to observe) every affirmation that I have adopted for continuous use has achieved its object. I have absolute faith that "*Christ is putting a great love into my soul*" will eradicate envy from my heart and soul and life.

Dreams and Wings

By ALICE M. HOPKINS

WE ARE TOLD by those who claim to know, that during the eight hours, more or less, that we ordinarily spend in sleep each day, we all dream. Some of us are not aware of it; so far as we know, the hours of sleep are hours of utter inactivity. But there are others of us who, when we go to sleep at night, seem to enter into a new world, a world as full of action as that of our waking hours, but different —different in that in this world of sleep, all the ordinary limitations of the three-dimensional world are transcended, and nothing seems impossible to us. Often the experiences that we have during these hours are so fantastic, so much beyond the ordinary, that we might almost be said to have put on wings and sampled the life of birds. Indeed, it almost seems as if some of us went about trying on first one pair of wings and then another. And the exploits that we remember when we awake we call dreams.

There are other times, besides when he is asleep, that man puts on wings. Those are the times when he senses the reality of some great truth, or catches the vision of some marvelous possibility, some new idea which has not yet been worked out on the physical plane. And when he tells the world about these things, often the world says that these, too, are dreams. And some may scoff; but there are others who recognize that it is amongst those members of the human race who are awake enough to dream that we must look for the genius of the world. Did you ever stop to wonder how many dreams went into the making of the airplane, which today has almost ceased to attract attention at all as it glides gracefully over the tops of our houses? Some of us can remember when the words

"Darius Green and his flying machine" were an epithet of scorn and ridicule. And did you know (it is a difficult thing to believe today) that there was even a time when men were persecuted for daring to dream that man could navigate the air like the birds? But men who seemed so ridiculous then had merely sensed a scientific possibility far in advance of their time.

THE PATTERNS of those things that men dream of, whether it be a new mode of transportation, a new invention for lessening human labor, or a new form of government, are all in the upper ethers, in what today we call the fourth-dimensional world; and some individual with great sensitivity to these higher levels dreams them into shape. He may not always be able to reproduce them on the physical plane himself—the early experimenters with flying were not; but he gives his inspired dream to the world, and one day some one comes along with just the right technical skill, and makes the dream a fact.

In 1916, the year before America entered the World War, there was a man who drew the scorn and ridicule of the world upon himself. Henry Ford and his "Peace Ship" made "sane" men laugh. But Henry Ford dreamed that it was only necessary for men to get together, in such a way that they would come to know and understand one another, for war to end. And some day war will end, just because men will have learned to know and understand and love one another; for we do love when we understand. Woodrow Wilson dreamed of a League of Nations that should make in fact a United States of the World. The very nation that could produce a man with a consciousness high enough to dream that dream repudiated it and him. But who can doubt that this great dream will some day become a fact? It must, because it is in the line of human progress. The day of separation and competition is drawing to a close and the day of union and cooperation is dawning. We see signs of it on every hand.

THE REASON men make these astounding announcements and do these seemingly foolish things—things which they are unable to back up by manifestation on the material plane—is because the intuitional urge and the cosmic vision that are the forerunners of all great changes and discoveries, nearly always come a long time in advance of the intelligence to work them out. The brain, quick as it is, is a slow, unwieldy instrument compared with the eye of the soul. And until the brain catches up with the intuition and gets the details of the plan, it seems only a foolish dream. There is an occult saying that nothing happens without an onlooker. Some one has to vision the thing before it can come to pass. And in the case of a great world movement it takes more than one individual to do the "onlooking." One may get the vision first, but before much progress can be made toward bringing the new event into manifestation, one's vision must move others.

Now as never before, humanity is dreaming dreams of new and better things to come. We hear whisperings of a new race that is coming into manifestation among us, children with a finer physique and with higher powers of mind and body. We hear of the concept of a new America that is forming in the upper ethers, an America which is to come into being not as the thought or idea of one man, but through the united gazing of many upon the same pattern until the onlookers become that which is gazed upon—a pattern not of personal gain or ambition but of service, each for all and all for each. We hear dreams of a radiant humanity, a unified and peace-loving world.

THE DREAMERS of the world are the saviors of the world. Jesus was the most consummate dreamer the world has ever known. He had a mind and a heart attuned to the upper ranges of being; and from those heights He sensed the truth of a humanity made in the image and likeness of God, and hence a sinless, diseaseless, deathless humanity. There He stood, in those

ancient cities, telling the people His dream, telling it to them—that which He saw on the heights—as though it were a fact then present among them. We read that they reviled and persecuted Him. Sometimes, by the very might of His dreaming, the strength of His visioning, He forced some of it to become fact; and right there before their eyes, the lepers were healed, the blind saw, the lame walked, and the dead were raised to life. Then were the leaders still more angry, not only because He could see what they could not see, but because He could do what they could not do. They killed Him for it, but His dream lives.

SHALL WE be deemed egotistical if we say that it seems to us that, today, the so-called Truth people are dreaming this dream after Him more fully than any one else? And sometimes, through the might of their dreaming, they see their dreams become fact, and disease and lack and sin are healed just as they were in Jesus' time. In the past the world has had dreamers here and there. But in the Truth movement, we have a whole group of people steadfastly devoted to high visioning, and supreme, it would seem, in their power to dream effectively. What is the dream that we as a group cherish? It seems to me that it is just the same dream that Jesus had—the dream of a sinless, diseaseless, povertyless, sorrowless, deathless humanity. In the midst of evil we dream that all is good. In the midst of strife and discord we catch a vision of the unity of all life in God. In the midst of death we affirm the immortality of that spirit which we are.

And the joy of it all, that which makes the dreaming worth while, is that these dreams are not wild fantasies, mere figments of idle brains, but the sensing of great cosmic facts. If it were not true that the caterpillar was born to have wings, he never would have dreamed of them and hidden himself away in the cocoon to await the transforming touch of time. If it were not true that man is born to overcome the limits

of the material world and manifest spiritual transcendence, he never would dream of it. If it were not true that man is born to be immortal, he would not yearn for immortality. In the inmost depths of himself man desires only those things that his higher unfoldment holds in store for him, and his dream is the promise of fulfillment. To the dreamers of the world it may be truly said: "Ye are an elect race, a royal priesthood." Ye are the saviors of the world.

To those who love poetry, and what dreamer does not, the lines of the poet James Russell Lowell express the glory of the unseen possibly as no prose ever could:

"Upward the soul forever turns her eyes:
The next hour always shames the hour before;
One beauty, at its highest, prophesies
That by whose side it shall seem mean and poor;
No Godlike thing knows aught of less and less,
But widens to the boundless Perfectness."

Because humanity came forth from God who is superlative good, life is forever leading us on toward greater and greater good, toward a wider understanding, a more radiant joy, a more satisfying beauty. And if the time ever comes when life seems to be at a standstill and there is nothing more to come, then is the time to look up with wide open eyes and know that the present seems mean and poor only because we are standing on the verge of an overshadowing joy that is just about to break. Let us then be silent in the presence of that One whose glory we can never outlive.

I have no answer for myself or thee,
Save that I learned beside my mother's knee;
"All is of God that is, and is to be;
And God is good." Let this suffice us still,
Resting in childlike trust upon His will
Who moves to His great ends unthwarted by the ill.

—WHITTIER

SUNDAY LESSONS

These lessons point out the symbology of the Bible, and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 10, DECEMBER 4, 1932.

Unity Subject—*Learning to Unify Mixed Impulses.*

International Subject—*Living with People of Other Races.*—John 4:5-10; Acts 10:30-35.

5. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph:

6. And Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me a drink.

8. For his disciples were gone away into the city to buy food.

9. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

30. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel,

31. And saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side.

33. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord.

34. And Peter opened his mouth, and said,
Of a truth I perceive that God is no respecter of persons:

35. But in every nation he that feareth him, and worketh righteousness, is acceptable to him.

GOLDEN TEXT—*Of a truth I perceive that God is no respecter of persons.*—Acts 10:34.

SILENT PRAYER—*I perceive that God is the Spirit of impersonality, and that all men therefore have equal access to this Spirit through Christ.*

The mind of the average man is a mixture of vague and conflicting emotions, impulses, and desires, arising out of his acceptance of personality as the rightful keynote of life. One who awakens to the unsatisfactory nature of such a personal basis and sets himself the task of injecting purpose and uniformity into his life, by way of achieving the impersonal viewpoint, has need of all his powers to achieve his goal. Yet in doing so he finds rich compensations. God is impersonal, and every son of His is meant to reveal His image, to look upon life in the clear light of an unbiased search for Truth.

The word Samaria signifies a mixed state of consciousness. The woman of Samaria is the feminine or emotional side of objective consciousness. Jesus met her beside Jacob's well (inspiration through the intellect alone) in the city of Sychar (representing a confused state of mind). Jesus (I AM) has power to impart to intellect the inspiration of Spirit, here designated as "living water." But before He can give

He must get the intelligent attention of the mixed state of consciousness which is symbolized by Sychar and by the Samaritans. The Samaritans, being a combination of both Hebrew and heathen blood, were a mixed race. The woman at the well recognized the separation that exists between absolute Truth and the mixed thoughts of intellect. Jesus was not afraid of being contaminated by such communion. He wished to give the true inspiration of Spirit (living water), the impersonal, objective approach to life, to the emotional or personal consciousness. To bring about this transmutation He first asked a drink of water, thus coming into touch with the interests of the personal.

The Jesus consciousness is appealing to intellectual people and to emotional people also to recognize the gift of God, the spirit of universal love and brotherhood, the spirit of impersonal interest in all mankind.

The spiritual aspirant is constantly finding that phases of his living must be corrected, shifted from a material to a spiritual, from a personal to an impersonal basis. Such a need of change is represented in the second part of this lesson by Cornelius, a centurion, commander of one hundred soldiers. Cornelius represents pride of rank or power of position.

The material minded man may attach great importance to his rank in life, as he compares it with the rank of those about him. He may feel also that his power depends on the position he occupies. You will remember that this point came up with the disciples when they were discussing who should be greatest in the kingdom. Jesus clearly showed them that service, rather than position or material power, was the thing to be desired.

Pride of rank and power of position are not confined to outer things and people. We find the autocratic tendency cropping out in the manner in which we deal with ourselves, belittling some phases of our being and tyrannically dominating others. The Christ way is that of redemption and fulfillment. Position

or power does not justify a domineering attitude in any respect. The dominion given us in the beginning is not the power to "lord it" over things or people either mentally or by physical force. Serve the conditions of mind and body, as well as those of the outer life, with that great corrective ideal which lovingly yet impersonally wins all things into the righteousness of divine order. Power exerted to produce slavish obedience never brings the greatest return. The power of objective, impersonal love brings rich results because it elicits loving and whole-hearted response.

When Cornelius faced this matter in himself, he met it with fasting and prayer. In this instance fasting refers to the giving up of those ideas and practices which have fed the ideas of personal advancement, and prayer is that communion with Spirit which improves the soul quality. Spiritual exercises of this kind naturally develop a greater increase of faith, which is outpictured as the sending for Peter by Cornelius. This intensive work of Spirit in the personal ego portrays clearly the universality of divine principles and the unifying of man's conflicting impulses in the Christ consciousness. Faith then understands that "God is no respecter of persons," but is the absolutely impersonal Spirit of truth and perfection. Following this great step in spiritual progress comes the realization that one gains the impersonal attitude toward life, the power to exercise true dominion and mastery, through cultivating the Christ consciousness in oneself and conforming to its demands in one's outer life. "In every nation he that feareth him, and worketh righteousness, is acceptable to him."

QUESTIONS

1. What does the woman of Samaria typify in man?
2. What is the spiritual aspirant constantly facing?
3. What does Cornelius represent in the individual?
4. What is the difference between material power

and spiritual power? What did Jesus teach on thi point?

5. How should the idea of power and authority b carried out in connection with our own mental an physical forces? What is the Christ way?

6. When facing this matter, what is the correc method to pursue? What is fasting? What is prayer

7. What results from correcting one's being t conform to the Christ principle?

LESSON 11, DECEMBER 11, 1932.

Unity Subject—*Recreation and Relaxation.*

International Subject—*The Christian's Use of Leisur* —Neh. 8:10-17; Mark 6:30-32.

10. Then he said unto them, Go your way, eat the fa and drink the sweet, and send portions unto him for who nothing is prepared; for this day is holy unto our Lord neither be ye grieved; for the joy of Jehovah is you strength.

11. So the Levites stilled all the people, saying, Hol your peace, for the day is holy; neither be ye grieved.

12. And all the people went their way to eat, and t drink, and to send portions, and to make great mirth, be cause they had understood the words that were declare unto them.

13. And on the second day were gathered togethe the heads of fathers' *houses* of all the people, the priest and the Levites, unto Ezra the scribe, even to give atten tion to the words of the law.

14. And they found written in the law, how that Je hovah had commanded by Moses, that the children of Isra should dwell in booths in the feast of the seventh month

15. And that they should publish and proclaim in a their cities, and in Jerusalem, saying, Go forth unto th mount, and fetch olive branches, and branches of wild oliv and myrtle branches, and palm branches, and branches o thick trees, to make booths, as it is written.

16. So the people went forth, and brought them, an made themselves booths, every one upon the roof of hi house, and in their courts, and in the courts of the hous

of God, and in the broad place of the water gate, and in the broad place of the gate of Ephraim.

17. And all the assembly of them that were come again out of the captivity made booths, and dwelt in the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

30. And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.

31. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.

32. And they went away in the boat to a desert place apart.

GOLDEN TEXT—*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*—I Cor. 10:31.

SILENT PRAYER—*I rest in God, and the joy and strength of His indwelling presence refreshes and renews me.*

There are two ways in which to eat, drink, and be merry: one, to gain personal satisfaction; the other, with the thought of improving and uplifting the entire being. The former is the eat-drink-and-be-merry-for-tomorrow-we-die attitude, while the latter is the way of life and peace and true satisfaction. The whole question is one of intent.

What we do with our leisure is a true index of what we are; for then indeed the will shows itself in its least fettered state. What do we do when it is our privilege to do as we please? To what does the mind turn when the call of duty no longer sounds? These are questions that each one may ask himself with profit.

Joy is the natural state of man. The little child whose naive delight in life most nearly typifies the kingdom of heaven is a symbol to us of what we are

intended to be. The child accepts without questior the authority of those who know more than he, anc intrusts himself willingly to their love and protection We can trust in like manner the high principle of divine wisdom and love within the mind and heart, anc can direct our lives by using these powers consciously By so doing we may create anew the joy that we have allowed to slip out of our lives.

Booths are temporary abiding places, as contrasted with permanent houses or places of abode. When we come out of Egypt (mental bondage) into the light of freedom, we should keep green in memory, by thought and act, the idea of liberty. Young persons like to camp in the woods. This liking is a natural result of innate desire for freedom from the restraint of fixed thoughts. After concentration on a chosen thought or idea, relaxation follows; and it must follow if the fruit of the idea is to become visible. Jesus told the Jews that whoever enters the kingdom of heaven through the door of the I AM shall be saved, "and shall go in and out, and shall find pasture." This alternate concentration and relaxation from the pulse of the mind, the tide beat of the universal life. Whoever yields himself to this law finds himself in tune with the infinite stream. Whoever resists its current loses his hold on reality.

Relaxation should be learned and practiced in every aspect of man's life; not only on the roof of his house (in the mind), but in the courts of his house (the free spaces of physical consciousness); in the courts of the house of God (the higher spiritual ideals); in the broad place of the water gate (the boundless realm of the subconscious mind), and in the broad place of the gate of Ephraim (the domain of the freed will). The tenseness and strain of modern life do not affect the one who has learned the secret of relaxing mind and body, and practices this habit conscientiously. In forming this habit the will is of especial importance. One must will to relax, over and

over, as often as one becomes conscious of tension, either mental or physical. All that is needed to bring about relaxation, oftentimes, is the realization that one is tense. At other times freeing affirmations are helpful. *"I stay my soul on the mighty God, and I am fully restored and strengthened"* is a good thought to hold for taut nerves and an anxious mind.

When Jesus saw that rest and recuperation were necessary for the disciples, He took them in a boat to a desert place. A desert place represents the place in mind in which conscious thought is suspended, while a boat represents a positive thought—a conveyance that is able to float upon the water (the unstable mind) and to bear up the disciples (the mental faculties). But this suspension of thought is of necessity only temporary. The numberless thoughts that are seeking light, strength, and healing (the multitudes) swarm back into consciousness awaiting the ministrations of the I AM, and greater works follow the period of withdrawal that preceded it. The feeding of the five thousand and the walking on the water followed the withdrawal by Jesus and His disciples into the desert place, after the disciples had turned in the report of their missionary journeys under the inspiration and direction of the Master.

Joy and strength are closely related. Indeed they are one and the same thing, in many respects. "The joy of Jehovah is your strength." To rejoice in one's certainty of the inner basis of all life, to believe in the kingdom and to live in it, to look to its boundless substance for the supply of all one's needs, is to live free from worry, apprehension, disappointment, and stress of every kind.

In our complex civilization many things seem necessary to round out our happiness. To a high material standard of living we have added mental, moral, and spiritual ideals of surpassing excellence. The field of sports and athletics has assumed international proportions. But we are learning that sportsmanship must

enter into all of life if the buoyancy and zest of youth are to become permanent assets. When we learn to live with our heart's purpose turned toward the inner, casual side of being, we achieve the "one thing . . . needful," which Jesus Christ stressed in His appraisal of the right equipment for life experience. Hezekiah, king of Judah, learned this secret when his prayer was heard and his life spared. The writing of Hezekiah quaintly attests this when he, who was evidently unused to writing, wrote:

"What shall I say? he hath both spoken unto me,
and himself hath done it . . .
O Lord, by these things men live;
And wholly therein is the life of my spirit."

To look up to and to trust the unfailing loving-kindness of the overguiding will is to be care free and joyous; to be oneself in the fullest sense.

QUESTIONS

1. Of what is our use of leisure an index?
2. What precedes manifestation?
3. Give the metaphysical application of the 16th verse of today's lesson.
4. How is relaxation learned?
5. Explain the relation between joy and strength.

LESSON 12, DECEMBER 18, 1932.

Unity Subject—Review: *The Way.*

International Subject—*Christian Standards of Life.*

GOLDEN TEXT—*If any man would come after me, let him deny himself, and take up his cross daily, and follow me.*—Luke 9:23.

SILENT PRAYER—*The Christ ideal, steadfastly held in mind, is shaping my life after the pattern of perfection.*

A rule of conduct which makes the problems of life easier of solution to the average person is designated

a law. Universal law, with reference to humanity, is that rule which applies without exception to the entire race. The lessons of the present quarter have dealt with certain phases of universal law.

The first lesson has the appropriate subject, "Opening the Way to God." The urge to advance along the highroad of spiritual enlightenment finds its keynote in prayer. One who is alone with another finds it much easier to be his sincere self than does one who must talk before several persons. Similarly, he who would be his truest, most effective self must devote himself to the cultivation of the supreme Spirit and keep his eye single to the good. The Christ mind, when one unites himself with it, enables him to overcome ambition, by giving him true satisfaction and enlightening his ignorance. Prayer, by opening the heart to God, enables one to tap the wealth of the inner realm, the kingdom of the heavens.

Lesson 2 is on wisdom. Since the idea precedes the expression, we must, to gain a clear concept of the latter, devote some time to the study of the former. The conscious and subconscious realms of mind may both fail to express the true wisdom of life, but through proper training they can find wisdom "in my Father's house," or in the deep inner wells of consciousness. The importance of this inner life becomes increasingly clear to the earnest student of Truth as he gains in understanding. Life's lessons may be learned through service, but this way is not always easy. Love of the divine makes the heavy burden light and brings hope to the otherwise despairing soul.

Lesson 3 contains helpful information concerning the truth of the Bible narratives. Faith has a threefold purpose: to empower its possessor to keep the higher law; to make the good that he mentally images come true; and to show that faith fulfills itself in human experience. True wisdom enables him to direct his course in such a way as to attain his best good. Full observance of the great and first commandment

makes other commandments unnecessary.

In Lesson 4 we learn how to put our faith into practice. Before we can do this we must put aside negative states of mind, thus ceasing to bow down to or to serve other gods. The everyday relationships, such as parent and child, master and servant, employer and employee, afford ample opportunity for putting our faith to the test. Enthusiastic willingness rather than expectation of reward, make for character building. Unification of the consciousness is the all-important work of every one who undertakes to develop his faith in the higher law in a practical way.

Lesson 5 is the very pertinent one of law observance, or temperance. Obedience may seem a difficult lesson to master, but when we understand that love makes it natural and easy for us to obey, we take a long stride in advancement. We owe no one anything but love. Enforcement of the law on a person before he is able or willing to obey it merely delays his understanding. The life of willing obedience to divine law is the victorious, satisfying life.

Lesson 6 concerns peace. This is seen to be first an individual state, and afterward a social ideal achieved through mutual understanding and love in the hearts of men. Just as it is easy in solitude to live after one's own opinion, so it is easier to achieve peace of mind where there is no clash of personalities. Nevertheless, universal peace is the goal toward which the race is tending; for men are everywhere realizing that the only lasting satisfaction lies in finding and following the rule of life that leads to the greatest common good. This rule is found by following the way laid down in the teachings of Jesus Christ, who bequeathed peace to His followers as an eternal heritage.

Lesson 7 deals with the law of expectation, or the problem of making a living. Universal love never requires the impossible of man, and when God commanded man to earn his bread He thereby put the ability to do so within his power. Whether he earns

it easily or with difficulty depends on his application of the law of increase to his thought and action, and also on the understanding he has of the connection between giving and receiving.

Lesson 8 is devoted to a study of the stewardship of money and of wealth in general. Outward generosity is a sign of the liberal heart, and liberality, whether of mind, heart, or assets, opens the way to the outpouring of God's abundance. One receives sparingly or bountifully, according to one's bent in giving. The intention, or the purpose of the heart, is the gauge of the gift's real value, and income and outgo are measured by it with equal impartiality. Each individual determines for himself, albeit unconsciously, the measure of his income by the degree in which he keeps his mind and heart open.

The proper spending of life is the subject of Lesson 9. No man can live a rich, satisfying life without faith or confidence in his higher self. Self-confidence in its best sense brings strength of character and judgment. Sympathy, which grows out of divine love, makes one realize the unity of all life. Obedience to one's clearest vision and active union of the individual will with the universal will equip one to discharge one's stewardship in effective fashion.

In Lesson 10 the unifying of mixed impulses is considered. Such a harmonizing or unifying is brought about most thoroughly by learning the impersonality of the divine Spirit which permeates all life.

Recreation and relaxation form the theme of Lesson 11. The use we make of our leisure indicates our chief preference or most decided bent. Since joy is an eternal soul quality, it can be cultivated and called forth until it becomes independent of circumstances. Alternate concentration and relaxation are the law of man's being, and can be mastered by an act of sustained will. Such a practice, exercised in wisdom, brings strength and the achievement of one's highest selfhood.

Lesson 13, December 25, 1932.

Unity Subject—*The Supreme Gift.*

International Subject—*God's Gift to Man* (Christmas Lesson).—Luke 2:8-20.

8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

11. For there is born to you this day in the city of David a Saviour, who is Christ the Lord.

12. And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

15. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

17. And when they saw it, they made known concerning the saying which was spoken to them about this child.

18. And all that heard it wondered at the things which were spoken unto them by the shepherds.

19. But Mary kept all these sayings, pondering them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

Golden Text—*For God so loved the world, that he gave his only begotten Son, that whosoever believeth*

on him should not perish, but have eternal life.—John 3:16.

SILENT PRAYER—*I give the power of my thought and my heart's desire to love of the divine in all life.*

Jesus, when His brothers urged Him to show Himself to the world, said to them, "My time is not yet come; but your time is always ready." To express this same thought in the language of our own day, sense consciousness is always with us as an established and accepted state, while the Christ consciousness cannot become evident to us until we are ready for it and have prepared the way for our entry into this higher realm.

The same country (consciousness) into which the Christ idea comes has shepherds abiding in the field, keeping watch by night over their flock. The night of the subconsciousness holds an aggregation of mysterious life forces, in themselves innocent and defenseless (flocks), over which the guardians of conscious thought (the shepherds) keep watch. Those to whom the mystery of the Christ birth is revealed must be vigilant in keeping the force of their subconscious thought secure from the invasion of ideas that would destroy its purity.

The life of a Christian's mind is his faith in the power of God to reveal Himself to man. Those who have this faith are constantly expecting and looking for superhuman events. Yet, when the quickening comes, the human in us is disturbed: "the glory of the Lord shone round about them: and they were sore afraid."

The higher or heavenly realm of consciousness, however, is without fear. "The angel said unto them, Be not afraid." The first entrance of the Christ idea into man's conscious mind stills fear and brings news of great joy. In its beginnings the heavenly ideal seems the most helpless and defenseless of all concepts (albeit the utter harmlessness of the babe, as of the lamb, is the significant thing to us in this figure), and

man finds it too great a mystery to defend its presence in himself before the world. The Christ consciousness and the ordinary human consciousness are two entirely different worlds, and only as he grows strong in the latter does man learn to express himself outwardly in its language.

The Christ-directed life is a glorified experience of praise, peace, and universal well-being. It is a substantial state attendant on those who keep the divine law. The thoughts that are fitted to perceive the Christ (the angels) must look for Him in that centralized substance (Bethlehem) which man knows in his own heart when he centers his faith in God.

Through meditation and pondering on spiritual things while watching over the subconscious thought forces, we gain the Christ concept. Not, however, until we center our heart in the very substance of spiritual Truth does this concept become manifest to us. The coming of the Christ body into activity is the result of an exalted idea that has been sown in the objective mind and nurtured by the subjective soul (Mary). The soul is devout and expectant; it believes in the so-called miraculous. Mary expected the birth of the Messiah, and in due season her confident faith saw its fulfillment.

The many phases of mind discipline that are described in the histories of the various personalities in the Old Testament lead up to this great event, the birth of the Christ. They are the outer cleansing of the thought world that leaves no obstruction to this most important transformation of mind and body. The birth of Christ in the individual is a great mystery, an unspeakable gift. It cannot be explained in words. It is veiled in darkness even to those who are on its very verge.

The nature of divine love is to express itself through giving. Its workings are apparent throughout all nature. "He himself giveth to all life, and breath, and all things." But the supreme gift is the

Christ Spirit, in which alone life is recognized as eternal, continuous. Such an idea of life seems unbelievable to ordinary consciousness. "All that heard it wondered at the things which were spoken unto them by the shepherds." But one who has experienced the rebirth understands and ceases to wonder, gaining daily in confident expectation of the revelation of deeper things. Pondering Truth in the heart brings one into an understanding of its practical usability in one's life and affairs.

The wise of heart bring rich gifts of gold and frankincense and myrrh; but the simple, childlike, trusting thoughts of man instinctively render praise and thanksgiving; and these are quite as acceptable as richer tokens. The shepherds returned, glorifying and praising God for all the things that they had heard and seen. Gratitude for gifts received is a spontaneous outpouring of the natural reaction of the heart. But in order to receive, one must give. Without proper gratitude, one can take no real possession of a gift. So those who do not praise and glorify the Christ Spirit in themselves are as yet not in receipt of its transcendent power. This glorifying is best done, not by words, but by actions; by injecting a certain vital quality into what one thinks, says, or does.

The spiritual evolution of man has been in progress for many centuries. Man's journey back to God seems long and arduous because often he neglects to follow the way of the Christ. This Christ way is the highway foretold by the prophet, a way so clearly outlined that none who once give it purposeful attention can possibly mistake it. The way of the Christ is the true way, in which no one can be led astray; the way of life, in which death need no longer loom menacingly ahead; the way of faith and of singleness of purpose; the way of praise and joy and thanksgiving; the way of love and peace. When the Father put the desire for all these gifts into the human heart He thereby signified their sure existence and availability. Man cannot work

outside the law of his own being. His life and his activities show what his imagination has beheld.

QUESTIONS

1. What is the life of the Christian's mind?
2. Where is fearlessness gained?
3. Why does one who has experienced the new birth in Christ find it difficult to tell of his experience?
4. What has giving to do with the birth of the Christ in the heart?
5. How does eternal life come by way of the supreme gift?

Thousands of married people wreck the happiness of their homes on the rock of trifles or petty faults. A husband ought to say: "My wife has been faithful to me all these years. She has nursed me in sickness, stood by me in trouble, and been my helpmeet in the making of our home. Why should I nurse an absurd feeling of dislike for her because she has a few habits I do not like? I have some she does not like. But that is not the question. As a whole, she has been a good and true wife, and I will love her and hold fast to her through all the coming years." The wife should say: "My husband has been true and faithful all these years. He has been honest, hard-working, self-denying. He has his faults, but I have mine. As a whole he has been a good husband and I will love him and hold fast to him through all the coming years." If that were the custom of married people generally, there would not be so many tragedies of unhappy homes, tragedies which do not go to the extent of divorce or separation, but do go to the length of darkening the happiness of many homes because the husband and wife have not learned to judge each other as a whole.—BURRIS JENKINS.

SILENT UNITY

Be still, and know that I am God

The consciousness of the presence of God fills my mind, and I radiate His light to all

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

"But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth." Thus it is written in Acts 1:8.

The Acts was written in Greek, and the word *power* in English was *dynamo* in Greek. Our word power is weak compared with the dynamo of the Greek. The idea was that the Holy Spirit would give to the followers of Jesus a spiritual life, dynamic beyond all human conception; which it did, according to the account given in Acts 2:1-4: There came from heaven a sound as of a rushing mighty wind and there appeared tongues of fire that sat upon each one of them; they were filled with the Holy Spirit, and amazed the city with their deeds.

This is but one of the many works of the Holy Spirit recorded in the Scriptures. In carrying forward the redemptive plan of Jesus the Holy Spirit represents the bride of Christ, coöperating with Him in making God manifest in the world.

The power that floods the minds of those who pray, and praise, and faithfully keep the appointments they make with Christ, is dynamic.

A dynamo generates the electricity that lights the world and turns the wheels of industry. There is a Holy Spirit dynamo that inspires the soul of man, sets it afire with zeal to teach and preach the accessibility of the Spirit of God.

We have thought too much about the unknown God. Like the Athenians in Paul's time, we have built mental altars to the unknown God, and mil-

lions live in spiritual darkness in consequence.

There is tremendous need in the world for the light (understanding) of the Christ. We who have even a little of it should give it outlet by declaring its dynamic presence in mind and body.

In the beginning of man's existence infinite Mind prepared for his sustenance spiritually and temporally. A kingdom of essences exists in the ether; that is the edict of physical science. We are comforted with the prophecy of science that we all shall eventually be supplied with food synthetically evolved from the ether. But Jesus did not remove this source of supply one day in the future. He said: "Seek, and ye shall find." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

It is given to us to open the way to this kingdom, in which a feast is prepared for those who seek it, by declaring the following Thoughts.

HEALING THOUGHT

My mind and body are charged with the dynamic life of God through Christ, and I radiate health

PROSPERITY THOUGHT

The everywhere present Spirit of plenty opens my mind to its abundance, and prosperity is manifest in all my affairs

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

SEVERAL weeks ago I wrote to you, asking for your prayers for my hands, which were getting very stiff. You may discontinue your help, for they are normal again.

I am inclosing a love offering with my grateful thanks. I wish my offering might be large enough to express in some way my thanks for all that Unity has done for me.—*V. R., Miami, Fla.*

I WANT to thank you for your prayers for my neighbor, about whom I wrote to you on January 5. He was suffering from spinal meningitis, caused by an accident that occurred in December. The doctor told the man's wife that unless the fever could be checked there was very little hope for his recovery. When I went over to his house to inquire about his condition, I was told that it was critical, so I sat down and wrote to Silent Unity for help. I addressed and stamped the letter and left it on the desk, thinking that some of the family would mail it at once. I was told later that the letter wasn't mailed until the next day, but by eight o'clock that night the man's fever was entirely gone,

and this morning he drove past my house, as well as ever. This is the second answer to prayer that I have received before the letter was mailed to you. My faith is growing stronger every day. I am inclosing a love offering.—*M. R. W., Bridgeport, Conn.*

LAST week I telegraphed to you for prayers for little E—— W——, who had had an emergency operation for broken appendix. Peritonitis has set in, and it looked pretty black for the child's recovery. The doctors said that she was in God's hands, that only He could save her. Hour by hour she clung to life, and today the crisis was passed safely, drainage is normal, and she is doing splendidly. The doctors are very happy and thankful, and we all are very grateful to you. I am inclosing a love offering with our sincere thanks and blessing.—*H. H., San Pedro, Calif.*

TWO WEEKS ago I wrote to you for your prayers. I had developed a terrible skin disease, which appeared suddenly on my hands. The condition began to improve about two days after I had written to you, and by the time I received a letter from you I was almost entirely free from it. Now it is well, and I am inclosing a love offering with my heartfelt thanks. You may discontinue prayers.—*G. S., Gallatin, Mo.*

LAST night I wired to you for prayers for little C—— H——, who was passing from us with the so-called incurable kind of spinal meningitis. Two doctors were with her when I sent my wire. At midnight she began to improve, and today at 5 p. m. she wants to go home. The doctor this morning said, "It is the working of the Holy Spirit. We were helpless to do anything for her." God be praised, and He is blessing you for your wonderful work.—*M. H., Phoenix, Ariz.*

I HAVE a friend whose brother has been in a mental home for some months. I inquired about him the other day, and she told me that she had requested

prayers for him from Unity—that while his condition had been very serious, he was now at home and better than he has ever been in his life. Your prayers are working wonders everywhere, praise God!—*C. A. N., Melbourne, Australia.*

I WANT to thank God and also Unity for my son's miraculous recovery. The abscess in his throat didn't even have to be lanced. The doctor said that the cure was a miracle.—*Mrs. H. W. J., Panama City, Fla.*

Filled with Plenty

WE HAVE studied Unity teaching for about a year, and our blessings have multiplied and increased. Last year, we often wondered where our meals, fuel, and clothing were coming from, while this year things have come to us in abundance. We have tried to be grateful to the best of our ability, because we know that it is only the manifestation of our Father's will toward those who trust Him.—*Mrs. F. W. W., Laramie, Wyo.*

JUST a word to give you my thanks for your prayers in my behalf. Heaven seems to have opened wide the doors of plenty for me. Saturday I took orders for more business (in one day, mind you) than in the eleven months during which I have been in my present position. All praise to God for His wonderful blessings!—*R. L. G., Joplin, Mo.*

YOU MAY discontinue prayers for me, as I have been able to find a good position. Please accept my thanks and blessing, and I am inclosing a love offering.—*W. H., St. Louis, Mo.*

YOU MAY discontinue your prayers that my husband may find a position. On the day that he was really out of work, he got a much better position than the one he had just left. We can see divine love

through the whole situation. My faith is stronger and I can go on with renewed spiritual energy.—*Mrs. J. E. B., Sioux City, Iowa.*

THE HOUSE that I wrote to you about some weeks ago has been exchanged for a smaller house (clear), and I feel that God's work was done in a perfectly harmonious manner. I want to thank you and bless you for the good that you are doing for the entire world.—*M. A. V., Omaha, Nebr.*

He Shall Have Abundance

PLEASE send me another bank. I cannot express what the bank drill has meant to me; every wish has been gratified since I have been in touch with Unity, which has taught me that God is ever present and willing to help if only we trust Him. I want to tell of an interesting experience that I had not long ago: I did not have my usual amount to deposit in the bank, so I placed in it two blessed pennies, knowing that my needs would be met. That evening an old friend, whom I had not seen for some time, sent me twenty dollars. I simply trusted God, and He took care of me. Thank God for Unity!—*F. W. McL., Brooklyn, N. Y.*

I AM inclosing the money saved in my prosperity bank. I have had a most remarkable demonstration in the past three weeks. I left one position on Friday, and on the following Monday a new position was created for me in a work that I know that I shall enjoy. I certainly thank you for your help.—*C. H. R., Portland, Ore.*

I CANNOT begin to tell you of the many blessings that have come to me through the prosperity bank plan. Perhaps the greatest of these is a freedom from worry and a realization that heaven is here and now. Through Unity's help my house was rented, when every one said it would be impossible to get a tenant

at the present time. I have a wonderful position in which I am very happy, and I am enabled to help my sister and niece who have come to live with me. I am so grateful for your loving-kindness.—*M. I. B., Vancouver, Can.*

Search the Scriptures

HEREWITH I send my answers to the final general-test questions. It has been a joy and a benefit to me to have this test. I trust that my answers convey a clear understanding on my part, because my further development depends, I realize, on my understanding and daily application of Truth. The entire course is invaluable to me. If my test answers are satisfactory I shall be most happy. Thanking you with all my heart for your loving interest and help.—*R. Y. S., Paris, Mo.*

SORRY to keep my lesson so long, but I really enjoy studying it. I have made demonstrations, and it has cleared up many important points for me. My responsibility is no more a burden. I feel so free! With grateful thanks.—*S. L., New York, N. Y.*

The Sun Stood Still

NOT LONG ago I requested your prayers for rain in this vicinity. Your helpful letter of September 17 reached me on the 19th. That day it began to rain, and it continued all that night and the next day, filling our ditches with water and giving us all a general refreshing. Praise God! Thank you for your prayers and your uplifting literature. It seems always to come in time of need.—*Mrs. E. N. L., Livingston, Mont.*

MANY changes have come to this prairie country since I wrote to you for your prayers. Great drenching rains, instead of dust storms, and a glorious and perfect month of June have brought the crops on until the earliest harvest in fifty years is expected.

Many other unexpected things have happened to bring joy to me and my family. I am most grateful!—*Mrs. J. C., Regina, Sask., Canada.*

I CERTAINLY wish to thank God and you at Unity for your wonderful prayers for rain. Our rivers are normal, the pastures are fine, also many of the wells that had gone dry are now in use. Our late crop of potatoes is unusually fine. You may discontinue your prayers, and God bless you all.—*Mrs. C. P., Hales Corners, Wis.*

My Help Cometh from Jehovah

I WISH that I could put into words the good that I have received from reading your literature. I now receive *Unity* magazine, and it is a world of help to me. My husband, who is an invalid, has improved very much, both mentally and physically, since reading *Unity* magazine. May your work bless others as it has blessed me!—*Mrs. W. H. M., Springfield, Pa.*

I HAVE been studying *Lessons in Truth*, by H. Emilie Cady. This book has brought me far into the light of understanding of God's word and of my true relation to God and to man, as well as the duty that I owe them both.—*E. J. J., Houston, Tex.*

I THINK that *The Metaphysical Bible Dictionary* is wonderful, as is all of your literature. I love every word that you publish—it gives me the greatest comfort. I cannot think of the time when I could have done without it, for every word is an inspired part of the storehouse of knowledge.—*E. S., Sanborn, N. Y.*

I SHOULD like to tell you how helpful I have found *Weekly Unity* these last few months. I have just obtained a position as private secretary and I feel quite sure this has all come about by my right thinking. I have been trying for years to obtain such a post, but this has only just happened, quite easily, and without

any effort of seeking on my part. I am so grateful! —*D. H., Bristol, Somerset, England.*

I CANNOT do without UNITY, it has been such a wonderful help to me, and to others to whom I have loaned the book. It contains blessings for all.—*Mrs. E. E., Southport, Lancs., Eng.*

I LIKE *Adventures in Prosperity* very much. I get much help from it. May you continue in your good work.—*Mrs. G. A. C., Graeagle, California.*

Love One Another

YOUR literature is such a help and blessing to us, it is a constant source of delight and inspiration. Through Unity teaching, harmony has been brought into our home. I am very grateful for all the blessings that I have received from the Unity School of Christianity.—*R. A. W., Norway, Maine.*

OUR BLESSINGS have been so numerous that we can hardly count them all. I think the greatest blessing is the peace and harmony that we have gained through the prosperity bank drill. Spiritually, we have gained a better understanding, and with the peace and harmony, financial conditions seem to be improving. We are also in better health than we have been for years. We are so thankful to the Father for showing us the way through you dear people, and we ask His richest blessings on you all.—*Mr. and Mrs. G. H. W., Belen, N. Mex.*

He Is My Refuge

NEARLY two months ago I wrote to you for help, as I was in great financial distress and worry. I especially asked for your prayers for rain here in California, as my husband is in the cattle business, and for years we haven't had enough rainfall. Since you received my letter it has rained seven or more inches. I

also asked you to pray, if it were God's will, that I might rent my house furnished, and it seems almost too wonderful that within two weeks I had rented it to such splendid people. I am so thankful. God bless you always!—*Mrs. D. M. M., Oakland, Calif.*

Unto Us a Child

I HAVE been studying your maternity lessons—and I had a wonderful delivery. The baby is splendid, and I am feeling fine. Many thanks for your help.—*Mrs. W. L. C., Cleveland, Ohio.*

I AM happy to tell you that I have a lovely little son, two weeks old. He is strong and healthy and is gaining weight rapidly. I got along very nicely through it all, and I am thankful to you for your help.—*Mrs. M. F., Brooklyn, N. Y.*

I WANT to thank you for your wonderful help during my confinement. I know that it is due to your prayers that I am safely through the ordeal. I have such an adorable baby girl. May God always bless you and guide you in your work.—*E. J. M., Pittsfield, Ill.*

Father, I Thank Thee

SINCE taking up the study of Unity teaching I am grateful for the many blessings that I have received. For months I had been desperately in need of work, and, through the perusal of your periodicals (sent to me by a dear friend) and through the application of your teaching, my problems have been quickly met. Words cannot express the joy and happiness that I feel. I have sent for a prosperity bank that I may have the opportunity of rendering unto God my thanks for all His blessings to me.—*A. V. P., New York City.*

MAY GOD bless Unity School of Christianity and all its workers, who have brought light and comfort to so many of us.—*H. I. W., Worcester, Mass.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

---

Many who seemingly never have any thought but of selfishness have beautiful and healthy bodies. If thought makes the body, how do you explain this?—*Extract from a letter answered by Silent Unity.*

The first point in answering this query should be the consideration of the questions, What is beauty and What is health? It is said that every eye forms its own beauty. One who lives in the realm of the senses delights in sensual beauty, or that which appears to be beauty, judged from his point of view. The intellectual man requires something more to round out his idea of the beautiful. He must discern certain mental qualities or he can see no beauty. Those in spiritual understanding have a still higher standard. Face and form must express the spiritual nature in order to awaken within them any concepts of beauty. The eye is not alone in forming impressions of beauty. Character is the large factor in making man beautiful, and we do not know character through the senses. Character is discerned and felt by the soul. A face might be plain to the sense man, while to the spiritual man, whose eyes are open to spiritual things, it might express the beauty and strength that come from dwelling in the presence of God. So it is with health. There is a mere temporal, animal life and strength that some call health, but true health is a harmony of mind and body that results from spiritual thinking and obedience to the spiritual law.

As to why a superficial health and beauty appear

in certain persons, the reason is to be found in the fact that they live in a degree of harmony with their own ideas and standards of life. These standards may not be very high nor very enduring, but so long as the thought is in harmony with them, it produces a temporary harmony in mind and body.

Tell how to make affirmations effective.—*Extract from a letter answered by Silent Unity.*

Affirmations, to be effective, must have in them the quickening power of Spirit. Therefore, they should be based on absolute Truth. The individual mind must lay hold of them with faith and assurance, and in deep concentration and meditation feed on them until they are assimilated by the whole man.

The chief factors in concentration are interest and attention. It is easy to center the mind wherever interest draws it. For this reason concentration in Spirit comes easier to those who love their God with all their heart, and with all their soul, and with all their mind, and with all their strength, than it does to those whose mind and heart are divided between God and the world. A divided mind can be unified by entire consecration to God. When the mind is thus unified, affirmations of Truth naturally and easily become effective. While interest in the world draws the attention out into the external, some discipline is necessary to bring it back to the spiritual center. A regular time every day for prayer and meditation helps much to keep the mind stayed on God. If the thoughts tend to wander, they should be brought back persistently to some definite principle of Truth. To avoid mechanical repetition of a statement, give attention to the details of its meaning and consider how it applies to you. For instance, if you are holding, *"I am filled with the abundant life of Spirit,"* think for a little while about your reasons for making this claim. First, you are the offspring of God; you live, move and have your being in Him. You could not live an instant apart from

Him. All the life and strength you express are His. In addition to this, which is true of all people even in their natural estate, there is the Truth that Jesus came to reveal, which is that through Him you have an increased life flow, even the life abundant. Some of His statements will help bring you to the realization of His life-giving presence. "I am come that ye might have life, and have *it* more abundantly." "I am the resurrection and the life." Soon the mind becomes interested in following up certain lines of thought in connection with the thought you are holding; concentration becomes easy, and your affirmations become effective.

What is the best way to discipline the appetite and bring it under the dominion and authority of the Christ mind?—*Extract from a letter answered by Silent Unity.*

All man's appetites and desires are primarily spiritual. They are his means of appropriating the life and substance of Spirit. But the whole man has fallen short of the divine law of his being, and he expresses his powers in unrighteous ways. Appetite has thus taken on carnality, and when man begins his conscious growth in the spiritual life, he finds that he must overcome carnal appetite and bring all his powers and forces into obedience to the divine law.

The positive affirmation, *"My appetite is spiritual and it now finds its perfect expression in the purity and righteousness of the Christ mind,"* is the first step in restoring appetite to its rightful place. This affirmation should be carried out in thought, word, and deed. To speak the affirmation, and then continually deny it by willfully betraying it into the hands of the sense man, will not produce any very speedy change. If sense desire calls for false stimulants in food and drink, the higher self should say "No." Faithful discipline of this kind will make many changes in the kind and quantity of food that is eaten, and the appetite will be set free from its bondage to the carnal mind.

In addition to this, very definite statements of dominion and power and authority in Christ should be made. A firm hold on an overcoming word like this will prove helpful: *"I am established in the power, mastery, and dominion of the Christ mind. My appetite is no longer in bondage to sense. I speak this word of authority in the name of Jesus Christ."*

One means of taking control of the appetite is practice in eating slowly. When one eats too fast, it shows that one is not poised. Dominion comes through poise. Poise is a result of dominion. These two act together. While eating, one should remember that he "does not live by bread alone, but by every word proceeding out of the mouth of God." All foods are representative of ideas. The idea is the word. While the food is being eaten, digested, and assimilated, another process goes on. The ideas back of the food are being appropriated by the mind and are being built into the soul and body. For this reason, it is very important that only foods carrying right ideas be eaten.

Besides the inherent, essential, fundamental idea in a food, there are associated thoughts which produce effects, like fear. A man who was a hunter in the early days of Kentucky would not eat the flesh of any animal that saw him before he fired his gun. He said it was

And the Lord direct your hearts into the love of God, and into the patience of Christ.—PAUL

not fit to eat. He was not a metaphysician and had never heard of anything along that line, but by observation and experience, he had learned that the fear which the animal felt when it saw him and felt his murderous thought, poisoned the meat. It is hardly necessary to add that the hours and days of suffering and fear which animals now undergo before they are slaughtered, render their flesh unfit for food. This is but one of many reasons why one who would discipline his appetite finds a vegetarian diet necessary.

THE CHRISTMAS SEASON

Words by GABLE

Music by FRANGKISER

Moderato

1. There is mys-t'ry in the air, There's con-fu-sion ev-'ry-
2. Ev-'ry gift and pres-ent store Do-ing all it can, and
3. Why is ev-'ry day and night Filled with glad-ness, joy and
4. Man-y cen-tu-ries a-go, In a man-ger dark and

where, Ev-'ry one is brimming o'er with joy and cheer,
more To pro-vide the man-y toys that folks de-mand,
light? Why do we with gifts and pres-ents deck the tree?
low, New-ly born, but yet a king, a ba-by lay,

While the whole world joins the plan For good will and peace to
Which will bring the great-est joy To the small-est girl and
Can you stud-y and re-call What's the se-cret of it
Whose di-vine yet low-ly birth Filled with light a sin-crushed

man. There's a rea-son Christmas sea-son is so dear (so dear).
boy- There's a rea-son Christmas sea-son is so dear (so dear).
all, What's the rea-son Christmas sea-son is so dear (so dear)?
earth; That's the rea-son Christmas sea-son is so dear (so dear).

POISE

Habitual hurry and worry will undermine the strongest constitution. Hurry and worry are only a matter of habit. It is natural, when work piles up, to let the mind run on to the things ahead. Before we know it we have established a useless and injurious habit of worry. Make "This one thing I do" your motto. Cease to spend your time in foolish regrets over what is past. "The mill cannot grind with water that's past." Do not turn present energy into channels of worry about what is past and can no longer be helped. To worry about the future is equally foolish. Ninety-nine of every hundred calamities that you fear never come to pass. Get a grip on yourself. Use your will to keep from worrying. Check yourself whenever you *feel* hurried, and relax for a moment before going on with the matter in hand. After a little you will be able to establish a new habit of poise and self-control. To worry is to waste an immense amount of energy for no good or useful purpose. To worry is more foolish than to try to lift yourself by your own boot straps. Worry is destructive. Tranquillity, poise, means the conservation of your forces for constructive use. By worry and fretting and senseless anger, and a habit of mind of constant rebellion against your environment and the universe in general, you spill your forces and tear yourself to pieces. You cut off your connection with the sources of life. Life thrives in tranquillity. Creative processes in nature are always silent. Worry and hurry are a part of the objective life, that which deals with material things. Tranquillity, poise, self-control, spring from the eternal principles of nature.—*Selected.*

THE PURPOSE OF UNITY

THE UNITY SCHOOL of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind. the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

The Unity Viewpoint

The Unity Viewpoint, now in its second year, is increasingly popular. It is already in its third edition.

Its Purpose

The purpose of *The Unity Viewpoint* is to be a guide to new Unity readers. Ernest C. Wilson, the author, explains in simple language the terms and methods referred to in Unity literature, to make confused questioning unnecessary.

Not for Sale

We published *The Unity Viewpoint* not to sell, but to give free to all new subscribers to Unity publications (except *Wee Wisdom*). Although many of our readers have wished to buy this booklet, we have kept to our original policy of sending it only as a gift with new subscriptions.

The Contents

The Unity Viewpoint explains why we use affirmations and denials; how to meditate and to go into the silence; it gives information about Silent Unity and Bible interpretations; about spiritual healing, and the Prosperity Bank.

To Whom It Is Sent

If you are a new reader of Unity periodicals, or if you are subscribing for a Unity periodical for a friend who is a new reader, *The Unity Viewpoint* will be included with the subscription. One who reads this booklet will be able more quickly to understand, to accept, and to apply Unity teaching to his life and affairs. We do not send *The Viewpoint* to *Wee Wisdom* subscribers, because it is too advanced for the young mind.

Appearing This Month in Other Unity Periodicals

Christmas Carols 'Mid Pots and Pans

Christmas was in the air. In the great hall of the castle there were holly boughs and fresh candles, while a big yule log lay on the hearth ready to be lighted. The smell of pies and plum pudding pervaded the kitchen. "God rest you, merry gentlemen!" sang Stephen, the chore boy, who faithfully scrubbed his pots and pans, while wishing with all his heart that he could be a page like Edward and Mortimer, and go out singing carols on Christmas Eve. That very afternoon he was sent for by the lord of the castle, and lo! he was made a page, and when the carolers went forth to sing, Stephen's voice led all the rest. This beautiful Christmas story, by Joyce Allison, appears in December *Wee Wisdom.* Its title is "The Carol from the Kitchen."

An All-Christmas Number

"I move that we begin our meeting by dusting off all our synonyms for peace and turning them loose in here tonight—I mean speak them aloud," suggested a treasure-mapper at a pre-Christmas club meeting in Beatrice Pearl's story "Where Peace Begins," appearing in December *Youth.* The December number fairly glows with the Christmas spirit. Its feature article, "The Birth of Christ in Man," by Charles Fillmore, the interpretation of the Bible lessons, by the editor, the treasure-map story, and the poetry, which includes "Brother to Brother," by Mary Carolyn Davies, all are vibrant with the joyous Christmas message.

God Helps Those Who Help Themselves

Four successful business men were interviewed, and the same question put to each—"Is faith enough?" Their answers were practically the same; viz., that man must have faith in God and faith in himself—faith that God will show him how to overcome his difficulties, and faith in himself to follow out the plan that God has given him. In other words, "God helps those who help themselves." An account of these interviews is given in the article "Is Faith Enough?" by Alva Romanes, appearing in December *Christian Business.*

Thoughts Affect Health

Do you know what causes a person to blush? A little thought of embarrassment drives the blood to the region of the face and neck. Again, a thought of fear stops the flow of blood to the face, causing it to have a blanched appearance. These two simple illustrations reveal the action and power of thought. The individual who keeps his thoughts fixed on God in the midst of him is neither self-conscious nor afraid. Through prayer he sets up a balance, a neutralizing force in his body, and thus corrects any inharmony that may exist. These facts are emphasized in the article "How Healing Takes Place," appearing in December *Unity Daily Word.*

A Christmas Meditation

Weekly Unity brings us this month a Christmas meditation by Ernest C. Wilson, entitled "The Manger and The Star." The author asks for humility to seek Christ in the lowly places of earth, even while looking heavenward for the guiding star of high aspirations. The star may seem remote, but Christ can be found and worshiped closer by. An inspiration is embodied in this prayer.

CLASSIFIED DIRECTORY

Unity Centers and Unity-Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are in keeping with Unity School's standards.

** indicates: Weekly classes and ministries where organization and teaching ability have not yet been made to conform entirely to Unity standards.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers represent other-than-Unity movements of Truth, with a presentation of the Jesus Christ message that is considered in keeping with the Unity standard.

ALABAMA

Birmingham— * J W Hutchinson, 229½ N 18th

Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 310 W Portland

ARKANSAS

Little Rock— ** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand

Alhambra— ** Unity Tr Cen, 14 S 2d

Bakersfield— ** Unity Cen, 1669½ Chester

Berkeley— ** Unity Cl, 1176 Colusa

Burbank— *** Unity Cen, Gregg bldg

Glendale— *** Unity Cen, 119 S Kenwood

Hollywood— *** Unity Lib, 1030 N Western; Unity Cl, 1645½ Winona;
§ Truth Center, 1642 N Cherokee

Huntington Park— *** Unity Cen, 2555 Clarendon

Inglewood— *** Unity Tr Min, 426 E Queen

Ione— *** Unity Study Cl, Main & Preston

Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut

Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Unity Harmony Cen, 845 S Bdwy
** Unity Fellowship, 1932 W 7th; Christian Unity, 148 N Gramercy; Unity Cen, 1002 S Burger
* Unity Truth Cen, 721 S Hill; Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; Maynard Bk st, 712 S Grand; Instit Relig Science, 2511 Wilshire; J W Robinson's, 7th & Grand; May Co, 8th & Hill; Anna McMillan, 4118 Central (col)
§ Home of Truth, 1975 W Wash

Napa— * Mrs Ralph Wilson, 938 Seminary

Oakland— *** Unity Cen, 1450 Alice
** Unity Cl, 5365 Fairfax
§ Truth Cen, 3006 Fruitvale
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co

Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove

Pomona— * Meta Bk sh, 1084 W 4th

Redlands— ** Leona Ballou, 906 Tribune

Richmond— *** Beulah Tiller, 146 2d

Sacramento— *** Unity Cen, 2130 21st

San Bernardino— *** Unity Cen, 2189 E st

San Diego— *** Unity Soc, 412 A st
* Artemisia Bk sh, 645 B st

San Francisco— ** Unity Temple, 115 O'Farrell
§ May Wiggin, 177 Post
* Meta Lib, 177 Post; Paul Elder Co, 239 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall

San Jose— § Christian Assembly, 72 N 5th

Santa Barbara— § Truth Cen, 227 E Arrellaga

Santa Cruz— *** Truth Cen, 151 Garfield
* Meta Lib, 35 Walnut

Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean

Santa Rosa— ** Unity Cen, Masonic Temple

Stockton— *** Unity Cen, 822 N Center

Van Nuys— *** Unity Cen, 14424 Friar

Whittier— *** Unity Soc, 410 S Greenleaf

Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg

Denver— ** Temple of Prac Chr, 1437 Glenarm

* Publication Bk st, 514 15th
Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main
Stamford— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington— *** Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cen, 110 N Beach
Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)
Lakeland— *** Unity, 321 S Mass
Miami— * Unity Cen, Everglades hotel
Orlando— ** Anna Nicholson, 417 Lake
St Petersburg— *** Unity Church, 646 5th ave S
Tampa— *** First Unity Soc, 222 W Lafayette
West Palm Beach— § Temple of Truth, 600 S Olive

GEORGIA

Atlanta— * Open Door, Cham of Com

IDAHO

Boise— * Unity Study Cl, 517 N 10th

ILLINOIS

Chicago— *** Unity Soc, 159 N. State; Unity Fellowship, 25 E Jackson
** Unity Study Cl, 4837 S Parkway (col)
§ Divine Science College, Straus bldg; Home of Truth, Lake View bldg
* South Side Cl, 4307 S Mich (col)
Decatur— *** Unity Cen, 127 E Prairie
Galesburg— ** Unity Cen, 703 Bondi bldg
Moline— *** Unity Cl, Peoples Power bldg
Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood
Rockford— ** Unity Cen, Stewart bldg
Springfield— *** Unity Cen, 509 S 6th

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg
* Truth Cen, 4455 Bdwy
Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 723 4th Ave E
Davenport— * Unity Cen, Whitaker bldg
Des Moines— *** Unity Cen, K P bldg
Sioux City— *** Truth Cen, Davidson bldg
Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Louisville— *** Unity Truth Cen, Ft Nelson hotel; Truth Cen, 1322 S 4th

LOUISIANA

New Orleans— ** Unity Soc, 2000 Carondelet

MARYLAND

Baltimore— * Mrs Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington
§ Home of Truth, 160 Commonwealth
* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek— * Book Nook, 90 Highway
Bay City— ** Unity Cl, First Presbyterian Church
Detroit— *** Unity Cen, 5057 Woodward
Flint— * Study Cl, 336 Crosby; Study Cl, 1418 Jane
Grand Rapids— ** Unity Soc, 61 Sheldon
Kalamazoo— *** Unity Cen, 209 W Dutton
Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d
Minneapolis— *** Unity Soc, Plymouth bldg; Unity Cen, 1108 Nicollet
* F M Barrett, 2947 Park
Red Wing— ** Unity Cl, 312 West
St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, 3538 Harrison; Unity Soc, 913 Tracy, Unity Cen, 2216 Brooklyn (col)
St Joseph— *** Unity Cen, Empire Trust bldg
St Louis— *** First Unity Soc, Kings-Way hotel; Unity Soc, 711 N Grand
** So Side Unity Group, 1118 Dover
§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Billings— *** Unity Cen, Northern hotel
Bozeman— *** Unity Cen, 301 S Black
Butte— *** Unity Cen, YMCA
Helena— * Meta Cen, Unitarian Church bldg
Great Falls— ** Unity Cl, 313 Central
* Truth Cen, Columbia bldg
Livingston— *** Unity Cen, Murray hotel
Missoula— * Unity Cl, 447 W Broadway

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st
Omaha— *** Unity Cen, Courtney bldg
** Unity Truth Cen, Patterson bldg
* Meta Lib, Patterson bldg

NEVADA

Reno— ** Unity Cen, 106 State

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier
East Orange— * Divine Science, 19 Washington
Menlo Park— ** Unity, Menlo hall
Montclair— *** Unity Cl, 14 S Park
Newark— *** Unity Soc, Berwick hotel
* Truth Cen, 97 S 10th
Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 210 N 6th
Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 50 Livingston
Buffalo— *** Unity Soc, Hotel Statler
New Rochelle— ** Unity Cen, 490 Main
New York City— *** Unity Soc, 11 W 42d; Unity Cl, 42 W 129th (col)
§ Church of Truth, 406-12 Salmon Tower bldg
* Brentano's 1 W 47th
Rochester— *** Unity Cen, Seneca hotel; Unity Soc, 633 East
Schenectady— *** Unity Soc, 1029 University
Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple
Alliance— ** Unity Cl, 238 Main
Canton— ** Unity Soc, 428 Market N
Cincinnati— *** Unity Cen, 26 E 6th; Unity Gleaners, 207 Oakley Bank bldg
* New Thought Temple, 1401 E McMillan

Cleveland— *** Christian Unity, 128 The Arcade
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Dayton— *** Unity Cen, Dayton Industries bldg
Hamilton— *** Unity Temple, 117 Ross
Toledo— *** Unity Soc, 404 W Bancroft
Warren— ** Unity Cen, 2d Natl Bank bldg
Xenia— ** Unity Cl, Kingsbury bldg
Youngstown— *** Unity Cl, Public Lib
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Okmulgee— *** Unity Reading Rm, 100½ S Morton
Tulsa— *** Unity Reading Rm, 1242 S Boston
** Unity Cl, 511 E Marshall (col)

OREGON

Eugene—** Unity Cl, Miner bldg
Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— § Truth Cen, Reed hotel
Philadelphia— § Center of Truth, 236 S 13th; Chapel of Truth, Philadelphia Saving Fund bldg
Pittsburgh— *** Unity Cen, 435 Penn
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

TENNESSEE

Memphis— *** Unity Cen, 148 Court
Nashville— *** Unity Cen, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— ** Unity Study Cl, 1309 Brazos
Dallas— ** Unity Cen, 1913½ Commerce
El Paso— *** Unity Temple, 350 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, New Majestic bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Olympia— ** Unity Cl, 609 N Quince
Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1123 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st
Tacoma— * Truth Cen, 505 Broadway
Yakima— ** Meta Cen, 301 N 2d
§ Church of Truth, 2d & B

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Madison— *** Unity Cen, 9 W Main
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— § Divine Science Cen, 99 King William
* New Thought Soc, Darling bldg
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, Dalton st, Chatswood; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 211A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen, 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 314 Canada bldg
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— *** Unity Cen, 635 Fort
Winnipeg— *** Unity Assb, 322 Donald
** Unity Cen, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd, Wallasy Village
Liverpool— *** Unity Cen, 125 Mt Pleasant
London— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
Manchester— *** Unity Cen, Houldsworth Hall, 35 John Dalton st

GERMANY

Heilbronn am Neckar— * H A Hahn Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Unity periodicals make inspirational gifts.

Unity Periodicals

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily living*
CHRISTIAN BUSINESS—*Combines Truth with business*
YOUTH—*For youthful readers, regardless of years*
WEE WISDOM—*Teaches children to live happily*

Yearly subscriptions, $1.50

Prisoners Call for *Lessons in Truth*

Thousands of copies of *Lessons in Truth* have been sent to prisoners, free of charge, by the Silent-70 Department of Unity School, a service that is made possible through love offerings from loyal friends of Unity. Silent-70 was led of Spirit to offer this book to every prisoner who might desire a copy, and that this desire is great is evidenced in the letter which appears below.

"One of my friends in this institution has shown me a book entitled Lessons in Truth. *He has permitted me to read it for a short time, and I am longing to be in constant possession of a copy to study. I will be very thankful to you kind people if you will send me a copy of* Lessons in Truth, *as it will mean the building of inspiration in a very discouraged man. In the few moments that I was in possession of my friend's book, I was greatly revived, as though by a breath of fresh air. I hope you will realize what it means to have something powerful enough to bring about that change for a man who has spent many years in prison, not to mention the many more before me."*

A Year-Round School

The Unity Correspondence School is in session year in and year out. You may enroll at any time. Your studies are brought to your door, and you can go ahead with your work as deliberately or as rapidly as you see fit. The school offers you a course in the study of practical Christianity, which will be of inestimable value to you in meeting the issues of life. It will teach you how to apply the principles of Truth to your everyday problems, and you will learn that there is no difficulty too great to be overcome by the application of Christ's teaching. Address your inquiry to The Correspondence School Department, 917 Tracy, Kansas City, Mo.

Christmas List

For the friend to whom you wish to give something especially nice

Metaphysical Bible Dictionary, $10
American Standard Version of the Bible, $4.50
Books in flexible bindings, $2 each

For one who is new in the study of Truth

Weekly Unity (*The Unity Viewpoint* free), $1.50
Unity Daily Word (*The Unity Viewpoint* free), $1.50
Youth (*The Unity Viewpoint* free), $1.50
Lessons in Truth (fundamental textbook), $1
Directions for Beginners, 25 cents
Lovingly in the Hands of the Father, $1
Miscellaneous Writings, $1
Remember, $1
The Sunlit Way, $1

For one who has financial problems to meet

Christian Business (*The Unity Viewpoint* free), $1.50
Adventures in Prosperity, $1
Be Ye Prospered, $1
Caroline Napier, 50 cents
The Spiritual Law in Business, 25 cents

For one who has a health problem to meet

Unity (*The Unity Viewpoint* free), $1.50
Christian Healing (advanced textbook), $1
Heal Thyself, $1

For the busy housewife

Weekly Unity (*The Unity Viewpoint* free), $1.50
Truth in the Home, 75 cents
The Science of Food and Cookery, $2.50
Meatless Meals, $1
Unity mottoes (framed), 75 cents to $1.50
Christ-head pictures, $1 and $2

For the young girl or boy

Youth (*The Unity Viewpoint* and Treasure-map leaflet free), $1.50

For those who need new inspiration

Unity Daily Word (*The Unity Viewpoint* free), $1.50
Youth (*The Unity Viewpoint* free), $1.50
Beginning Again, 35 cents
Adventures in Prosperity, $1
Lessons in Truth, $1
The Sunlit Way, $1
Finding the Christ, 25 cents
What Are You? $1
Remember, $1
Fillmore record, 75 cents

For those who want more spiritual enlightenment

Unity (*The Unity Viewpoint* free), $1.50
Metaphysical Bible Dictionary, $10

The Bible, $4.50
All Things Made New, $1
Lessons in Truth, $1
Christian Healing, $1
The Silence, 50 cents
Methods of Meditation, 35 cents
Book of Silent Prayer, 50 cents
Journey of Jesus, paper, $1; cloth, $2
When Ye Pray, 50 cents
New Testament, 50 cents

For advanced students

Unity (*The Unity Viewpoint* free), $1.50
Christian Healing, $1
Talks on Truth, 75 cents
What Are You? $1
The Twelve Powers of Man, $1
Selected Studies, $1

For children

Wee Wisdom and *How Jimmie Came Through*, $1.50
Wee Wisdom's Way, 75 cents
Little Susie Sleep Ears, 50 cents
White Stockings and Other Tales, 50 cents
Love's Roses, 25 cents
Aunt Joy's Nature Talks, 75 cents
How Jimmie Came Through, 50 cents
Unity Sunday School Leaflet (one for each Sunday of the year), $1

For one who speaks a foreign language

Lessons in Truth, in French, Swedish, Italian, Norwegian, 75 cents; in German, Spanish, and Dutch, $1
Christian Healing, in French, 75 cents; in German, $1
Miscellaneous Writings, in Italian, French, and German, 75 cents
The Sunlit Way, in German, $1
Finding the Christ, in German, Spanish, and Swedish, 25 cents
Faith That Removes Mountains, in German, 25 cents
Divine Remedies, in French, 75 cents
Directions for Beginners, in Spanish, 10 cents, in German, 25 cents
Caroline Napier, in German, 50 cents

Greeting cards

Holy Bread (with Christmas envelopes), 20 for $1
Finding the Christ (with Christmas envelopes), 4 for $1
Christ-head folders, 25 cents to 50 cents

Gifts priced under $1

Unity booklets, 25 cents to 50 cents
Unframed mottoes, 25 cents to 75 cents
Christ-head bookmarks, 50 cents
New Testament, 50 cents
Truth in the Home, 75 cents
All children's books, 25 cents to 75 cents

The Unity Digest, an eight-page paper that will take the place of our Christmas catalogue, will be mailed around December 1. It will bring you a detailed description of our various publications, also a reprint of some of our most popular articles and poems, besides other interesting features. Watch for your copy.

Open Doors, the new Unity book of the year, is now ready for distribution. Prepared by F. B. Whitney, the editor of *Unity Daily Word*, it comprises forty-seven articles and forty-three poems, among which are "God's Private Secretary," "Open Doors," "The Supposing Game," "Have You Prayed about It?" and "All Is Well." *Open Doors* will make a delightful Christmas gift. In dark-green cloth binding, gold-lettered, it sells for $1; in flexible binding, $2.

Jesus spent whole nights in prayer; we should not be weary with a few moments each day.—*Christian Healing.*

A gift that any Unity student would appreciate is a phonograph record that was made by Charles and Myrtle Fillmore. On one side there is "A Greeting to Unity People" by Myrtle Fillmore, and on the other side Charles Fillmore gives the "Unity Statement of Faith." This is a ten-inch, hard-surface record, priced at 75 cents.

Choose *Unity* magazine for the friend who is a deep thinker. The keynote of this magazine is healing through faith, a teaching that is based on the healing laws and principles by which Jesus did His healing work. Charles Fillmore and other outstanding teachers of metaphysics contribute regularly to this magazine. It is rich in material for the advanced Truth student. Every hour spent in its study will bring him new joy and a clearer understanding of Truth.

A Unity periodical is not just one gift, but many.

Unity's books in lovely, flexible bindings make just the right gifts for those friends to whom you wish to send something especially nice. In this binding you can obtain *Lessons in Truth, Christian Healing, Open Doors, Adventures in Prosperity, All Things Made New, Lovingly in the Hands of the Father, Creed of the Dauntless, Miscellaneous Writings,* and *The Twelve Powers of Man.*

Christian Business is the gift for your friend whose business is at a standstill, and who seems to be unable to find a way out of his difficulties. This magazine is of interest to all persons who are connected with business, whether they be employers, employees, salesmen, or professional men and women. Its fifty pages of workable ideas suggest new ways of solving old problems, and inspire the reader to fresh vision and enthusiasm; a Christmas gift with a practical value.

The instant we ask or desire we touch a secret spring which starts on its way toward us, the good we want.—*Lessons in Truth.*

Have you a friend who seems to get a big thrill out of life? Such a person would appreciate *Youth,* a magazine as live and alert as the name suggests. *Youth* carries stories with a Truth lesson, articles with a modern outlook, poems with a note of inspiration, and it is illustrated throughout with attractive pictures. This magazine is adapted to all persons with a youthful viewpoint, regardless of their age.

Our standard books will have a real Christmas touch this year. Each one will have around it a colored band bearing a Christmas greeting. In their holiday dress these books will make attractive gifts. They include *Remember, The Sunlit Way, Lessons in Truth, Miscellaneous Writings, What Are You?, Heal Thyself, Be Ye Prospered, Adventures in Prosperity, Open Doors, Christian Healing, All Things Made New, Creed of the Dauntless, The Twelve Powers of Man,* and *Lovingly in the Hands of the Father.* Bound in dark-green cloth, gold-stamped, these books sell for $1 each.

Each new issue of a Unity periodical brings an outpouring of spiritual ideas.

There is an inexhaustible Source of all good, which is the same yesterday, today, and forever, and which can never be depleted.—*All Things Made New.*

Wee Wisdom would make some child happy this Christmas. This magazine is for children between the ages of six and twelve. It comprises stories for boys, stories for girls, games to play, puzzles to work, verses to learn, besides cut-outs, gay-colored pictures, and other features. *Wee Wisdom* is a real friend to children, because it not only entertains them, but also lays the foundation for character-building of the highest type.

Our Christ-head folders, bearing the words "Peace Be with You on This Day," make attractive Christmas greeting cards. In addition we have Christ-head pictures in other styles. Choose from this list of folders and pictures: hand-colored head, 12x16 inches, $2; black-and-white head, 12x16 inches, $1; framed miniature head, 2⅛x2⅞ inches, $1; folder style, 5x7 inches, envelope to match, hand-colored head, 50 cents; in black and white, 35 cents; miniature folder, 2½x3¼ inches, black-and-white head, 25 cents; bookmarks of satin, with Christ head in miniature, 50 cents.

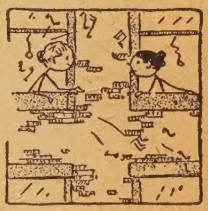
Devote to better living the energy that you could spend in criticism.—*What Are You?*

Unity's artistic mottoes, attractively framed, are always appropriate for Christmas gifts. We have three groups of mottoes, as follows: *A Transcendent Treatment, Friendship, The Answer,* and *The Prayer of Faith,* at $1.50 each (unframed, 75 cents); *Greetings* and *The Ten Commandments,* at $1.25 each (unframed, 50 cents); *Power of an Idea* and *Abiding Words,* at 75 cents each (unframed, 25 cents). Choose one of these inspiring mottoes for a friend.

Unity periodicals are repeating gifts.

If you are planning to give some one a Bible for Christmas, you will find the *Nelson Teachers' Bible* (American Version) an attractive book. With concordance, index, and other helps, this Bible comes in clear-faced type, and is self-pronouncing. In special flexible binding, with gilt edges and gold lettering; price, $4.50.

Unity booklets make desirable Christmas gifts because, though small in size, they are rich in ideas, and low in price. In the fifty-cent group there are *When Ye Pray, The Silence, Caroline Napier, Book of Silent Prayer,* and *Inner Vision.* The thirty-five-cent group comprises *Lessons for Young Students, Methods of Meditation, Through the Gate of Good, Morning and Evening Thoughts, Out from the Heart,* and *Beginning Again.* For twenty-five cents each you can obtain *Directions for Beginners, Spiritual Law in Business,* and *Finding the Christ.* We have two booklets at ten cents each—*Unity's Statement of Faith* and *Holy Bread.*



"Who was playing hymns on your piano?" asked one apartment dweller of another. "I haven't heard those old hymns since I was a child." Religious music always has a softening, uplifting influence wherever it is heard. The world needs more of it today. A book that contains many of the old familiar hymns is *Unity Song Selections,* which includes 183 spiritual themes. This book would be appreciated by a friend. Price $1.

Spiritual meditation has been described as the pathway that leads to God, and many are finding this true of the meditations in *Unity Daily Word.* This magazine is ideal for the new Truth student, because it consists of lessons, a page for every day of the month, each lesson dealing with some problem that is common to many persons. Besides the lessons there are inspiring articles and poems. Give some friend the benefit of *Unity Daily Word's* helpful message.

When we pray, we get not necessarily what we ask for, but what we expect.—*Adventures in Prosperity.*

Thoughtful adults sometimes wonder what books to select for children. Three books that you can depend on as being both entertaining and wholesome are *Little Susie Sleep Ears, White Stockings and Other Tales,* and *Wee Wisdom's Way.* The first two are for children from six to ten, and the last for boys and girls up to twelve or thirteen years of age. You will make no mistake in sending any one of these books for Christmas.

A woman living in the country had hoped for years to replace her old rag carpet with a better one. Suddenly she heard of the spiritual law of praise, and began applying it to her old carpet. Inside of two weeks she received a new carpet from an unexpected source. This incident is related in the chapter, "Prayer and Praise," in Charles Fillmore's book, *"Christian Healing."* Many a practical lesson can be gained from this textbook for the advanced student of Truth. Twelve lessons with question helps make up its contents.

The *Unity Sunday School Leaflet* would be an appropriate gift for any one who is interested in Sunday school work. It is adapted to all types of class work from primary to young people's classes. It comprises a metaphysical interpretation of the International Bible Lesson, a story based on the lesson, memory verses, and other features. There is a separate leaflet for each Sunday in the year.

For your friend who is a Bible student or teacher, the *Metaphysical Bible Dictionary* would make an appropriate gift. This book is a cyclopedia of Biblical names, with definitions giving their spiritual and metaphysical significance. It contains seven hundred and six pages, measuring 7 by 10 inches. In rich fabrikoid binding, gold-lettered, price, $10.

The Science of Food and Cookery is a real inspiration to the housewife who has to cater to fickle appetites. It gives practical and pleasing recipes for vegetarian cookery, besides a wealth of information about food and nutrition in general. Attractively bound in dark-green cloth, the price of this book is $2.50. A vegetarian cookbook that is rich in information about vitamins is *Meatless Meals.* To aid the homemaker in applying the facts that it sets forth, each recipe is followed by a statement of the vitamin and chemical contents of the finished dish. Bound in linen, this book is priced at $1. Either of these books would make an acceptable gift.

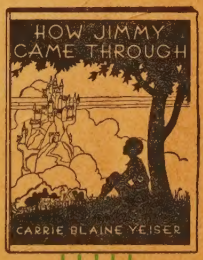
In the front of this magazine you will see a blank, which is for your convenience in ordering eight-month Christmas-gift subscriptions. You will observe that these gift subscriptions may be ordered by means of the Prosperity Bank Plan.

Something New

Greet your friends with Christmas booklets this year in place of the usual Christmas cards. You will find *Holy Bread* and *Finding the Christ* suitable for this purpose. Each carries a message appropriate for Christmas and for the entire year.

Included with these booklets are special Christmas envelopes, which are so made that only two cents is required for mailing them. Either of these booklets will be cherished by your friends long after the Christmas season is past. Four copies of *Finding the Christ* may be obtained for $1. The price of *Holy Bread* is twenty copies for $1. These prices include envelopes.

Free Until Christmas



How Jimmie Came Through is the new book that we are giving free with every yearly subscription for *Wee Wisdom* that we receive between now and Christmas.

How Jimmie Came Through is a fascinating story. It tells of how a little boy, who was ashamed to be seen helping his mother, changed into a manly chap who was eager for responsibility, and who made his father and mother proud of him.

This book in colorful binding is attractively illustrated throughout. It will make your gift of *Wee Wisdom* doubly interesting. The price of the magazine plus the gift book is $1.50. The price of the book, ordered separately, is 50 cents.

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Behold, the Man!

Would you see the Christ today?
He will pass along this way;
Many times He will be near,
Right before you He'll appear.

Look! This man with kindly smile—
Known this one for quite a while?
Just an old-time friend, you say?
(Christ has passed along the way.)

See! This one in lowly guise—
There is scorn within your eyes!
Never liked him much, you say?
(Christ has passed again that way.)

Now you catch my meaning clear:
Both were Christ. Then have no fear.
In your smile the Christ I see;
Thrice today He's come to me.

—*F. B. Whitney*